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Bombay.

JOINT LETTER FROM THE MISSIONARIES,
DATED 10TH OF JULY, 1828.

A FORMER joint letter, inserted at p. 207 of the last volume, brought down the history of the mission to December 1827. The letter recently received gives such a view of the present state of the mission, in respect to the several departments of labor, as shows that the means of disseminating divine truth widely are increasing, and that the effects of the truth, in enlightening the mass of the people and breaking the force of superstition, are becoming more visible.

Public Religious Instruction.

On Sabbath mornings, a sermon is preached in Mahratta to a native audience in the chapel. The number of those attending this exercise for some months past has varied from 50 to 100 persons. Some of them attend with a good degree of regularity, but others are very inconstant. While they are present, however, they give a very encouraging degree of attention to what is said to them.

On Sabbath afternoon the teachers and children of all the boys' schools in Bombay assemble in the chapel for instruction. All the children who can read the Scriptures intelligibly read some chapter, which is given out on the preceding Sabbath. This is done in order that they may have time to study it attentively and understand its meaning. It also prepares the way for illustrating and explaining the chapter which they read, in a manner suitable to their comprehension, and for making a forcible application of the great truths of the Gospel to their hearts and consciences. The younger class, who during a part of the week are required to study the commandments and a catechism, repeat what they have learned, and are examined in respect to its meaning. An address is then made to the children and teachers, and the meeting is concluded with prayer. In the

evening a sermon in English is preached in the chapel.

On Tuesday afternoon, we have a meeting for the teachers of the schools. This meeting is attended by all the male teachers of the schools in Bombay, and the exercises are nearly the same with those of Bible classes generally in America. We have long looked on this class with feelings of uncommon interest. They have the immediate care and instruction of nearly 700 youths of both sexes, and generally acquire an extensive influence over the parents of all the scholars. As these teachers are furnished with the Scriptures and other religious books, and as their minds are often brought into contact with divine truth, we look upon them with emotions of deep interest, and it is our earnest prayer that they may be made the subjects of renewing grace. Viewing the interesting situation in which these teachers are placed, as well as their important relation to the interests of the mission, we earnestly recommend them as subjects of prayer to all who desire the salvation of the heathen; especially would we urge those benevolent associations by whose liberality most of these schools are now supported, to make the teacher and the children of their particular school the subject of united and special prayer.

In addition to these regular meetings, so far as time could be spared from other pressing engagements, it has been devoted to preaching among the gentiles the unsearchable riches of Christ.

Operations of the Press.

A summary view of the books and tracts issued from the mission press since its establishment, may be found at pp. 6 and 11 of vol. xxiv, and p. 6 of the number for January of the current volume. The first entire edition of the New Testament was published early in the year 1826, and was very soon put in circulation.

The Committee have been informed by our former communications, that we are

now printing a second edition of the New Testament in the Mahratta language, at the expense of the British and Foreign Bible Society, and of their auxiliary society in Bombay. In this work we have not advanced so fast as we anticipated when it was commenced. To us it has appeared of the first importance, that an edition of the New Testament consisting of 5,000 copies, printing at an expense of more than \$6,000, and designed for circulation among a heathen population most of whom are totally ignorant of Christianity, while the rest have generally but a very imperfect knowledge of its truths, and are surrounded with many temptations to pervert, misrepresent, and abuse what they do know, should be as unexceptionable, in respect to the correctness of the translation, the idiom of the language, and the typography, as it can well be made. The research and labor spent in revising and preparing this work for the public, and the care and attention requisite for getting it through the press, are such as few can form a just conception of, who are unacquainted with works of this kind. The Gospels are finished. We are now in the Acts, and shall soon commence the Epistles. In the meantime, many copies of the parts which are finished are already in circulation, the applications for the Scriptures being frequent and urgent, and most of the former edition having been distributed soon after it was printed. Thus the heathen are furnished with the word of life as fast as it can be prepared for them in their own language; and so wide and encouraging is the field now open around us for distributing the Scriptures, that before we get through this edition, the greater part of it will probably be in circulation. Our prayer is, that many into whose hands it may fall may become wise unto salvation, through the illuminating influence of that Spirit which guides into all truth.

Since our last joint letter to the Committee, we have printed an edition of 2,000 copies, making 44,000 pages, of a letter addressed by some Bengalee converts to their countrymen on the reasonableness of renouncing idolatry for the worship and service of Jehovah, and urging on all an immediate attention to the great concern of salvation. Of this tract 1,500 copies were printed for the Belgaum Benevolent Association, and the other 500 were added for our own use. We have in the press at the present time an edition of 3,000 copies, making 224,000 pages, of the tract called *The Three Worlds*. Two editions of this tract had been printed before, and as they were all distributed and frequent calls were made for more, another impression was much needed. The edi-

tion we have now in the press is printing for the Bombay Tract Society.

In addition to the abovementioned works in Mahratta, there has been done within the last six months, either on account of government or of individuals, printing in English to the amount of nearly \$1,000.

Progress of Education.

The schools out of the town of Bombay, have undergone no material changes since the making of the report which was inserted at p. 85 of the number for March. The schools in Bombay have been affected considerably on account of the offence taken by the teachers, when required in the chapel to stand in time of prayers. The state of feeling on this subject and the origin of it were stated in a letter of Mr. Graves, inserted at p. 86 of the number for March. Most of the teachers immediately dismissed their schools; but others soon applied for employment as teachers, offering to comply with the requisitions of the missionaries. Several of the former teachers, also, soon yielded, and wished to be employed again; so that the schools were shortly reestablished, and became as prosperous as before. The whole transaction was considered very auspicious in its bearing.

Several of the female schools were suspended for a short time, owing to the cause mentioned above; but these also have been reestablished, and the state of female education was never more encouraging than at the present time. The prejudices and indifference which have heretofore existed on this subject are giving way, and many parents begin now to feel interested for the education of their daughters, as well as for that of their sons. And as the number of persons to superintend these schools has been recently increased in this mission, we are encouraged to hope that the time is fast approaching, when females in Bombay, instead of being cut off from all means of moral and intellectual improvement, shall be seen rising to that place in society, and to the enjoyment of those rights and privileges, to which they are destined in civilized and Christian countries.

For some years past we have been desirous of having a school for instructing Jewish children in the Hebrew language. When this first engaged the attention of the mission, Bombay was considered the most eligible place, and the Jewish population here were desirous to have such a school among them: but the recent establishment of a Hebrew school here, under the superintendence of a missionary of the Madras Jews Society, seemed to render it inexpedient to commence another school of the same kind. After making consider-

able inquiry among the Jewish population in this vicinity, we fixed on Alibag as the most eligible place. This is a large village about 30 miles south of Bombay, where we have had a school for eight years. The Jewish population in this place is very considerable, and they were solicitous to have a school among them for instruction in Hebrew. This school is just commenced. It is under the instruction of Samuel, a Jew, who for eight years past has been in the employment of the mission, either as a teacher or as an inspector of schools. We would recommend this school to the prayers of all who feel particularly interested in the restoration of God's ancient covenant people.

Jewish children have been received into several of the schools previously established, as has been often mentioned in the published accounts.

Decreasing Influence of the Brahmins.

The brahmins of India, like the advocates and teachers of every false religious system, must maintain their influence over the minds of men by deception—by keeping their minds turned away from the character, tendency, and claims of the system taught. Nothing in it accords with the consciousness of man or the state of the world: it does not tend to meliorate the human character or promote human welfare: its deficiencies appear greater, and its utility less, the more it is examined; and it cannot bear examination beyond a certain extent, before it will be rejected. This is the reason, that rendering the people thoughtful and intelligent breaks the power of the brahmins, and will ultimately destroy idolatry.

We have now given a brief view of our labors among the heathen to whom we were sent to make known the unsearchable riches of Christ. We see much around us to excite our pity and to exercise our faith, and we are not without some things to animate our hopes. Though the heathen temples in Bombay are daily crowded with deluded and bigoted idolaters, and though we occasionally see decayed temples repairing and new ones building, yet those Europeans who have been longest resident in the place say that they can clearly see that a change is working its way among the native population. The brahmins are gradually losing their influence over the mass of people, who are beginning to read, and reflect, and judge for themselves. The number, who, from having learned to read, are prepared to receive the Scriptures and tracts with advantage is greatly increasing.

Within a few months past there has been

more excitement here on the subject of Christianity, than at any former period. And though this has arisen principally from enmity to the truth, yet we have reason to believe the things that happened to us have fallen out rather to the furtherance of the Gospel. In the course of this opposition, a sketch of which was given you from one of us in a former letter, the nature of Christianity, with the object and labors of missionaries, and the means which they use in endeavoring to persuade men to renounce idolatry and worship the God who made heaven and earth, was probably more clearly seen and understood by a large number of pundits, teachers, and intelligent natives, than at any former time. How far any of these persons have become convinced of the truths of the Gospel, it is impossible for us to say; but this we know, and it is a circumstance of no small importance in this place, and one which may well afford us encouragement, that many brahmins have found from mortifying experience, that the ascendancy which they have had over the rest of the people for so many generations is becoming small, compared with what it once was; and it is already beyond their power, when acting in concert, to exert a controlling and permanent influence over the minds of other castes, in matters of religion.

Appeal in behalf of the Mission.

Christians, who have never seen thousands around them bowing down before idols, with their minds darkened, and their affections polluted, and their social enjoyments blasted by debasing and cruel superstitions; with the habits of unholiness becoming inveterate, and every thing in their character and the circumstances of their being combining to disqualify them for heaven, cannot enter into the feelings of missionaries, when in full view of this all-pervading spiritual pestilence, they call on the churches for help. Yet these appeals are made by those whom the churches have sent out as their representatives, to hold up the light of truth among the heathen and turn them from idols to God. Nearly all that was said in the dying appeal of Mr. Hall, (vol. xxii. p. 312,) is still true respecting the millions about Bombay.

Our duty to the heathen among whom we have been destined to labor, and our obligations to Christ whom we profess to serve and whose Gospel it is our privilege to proclaim, forbids us to close this communication, without calling the attention of the highly favored churches of America to the spiritual wants of the people around us, and also urging them to a consideration of the claims which this mission, whether

viewed in respect to its origin, its history, or its present state, has on their prayers, their sympathy, and their support. Persons who have never been engaged themselves in missionary operations, cannot well conceive how important it is to keep possession of the ground which is once gained, and to take advantage of every good impression which is made. And it should be remembered in reinforcing this mission, that generally between two and three years must elapse, after the missionary leaves his country, before having reached the field of his labors and acquired the language, he is prepared for much active exertion among the people. He may then be soon laid aside by sickness or death, just as the people were beginning to see the light and feel the force of divine truth, while there is none to succeed him until they come from America. Many who heard his instructions with attention, soon become scattered: others seeing him whom they began to regard as a teacher of the true way of salvation removed, are liable, through the overpowering influence of idolatry on every side, soon to lose their good impressions and gradually to return to their former practices. Thus the people, who had been in some degree awakened to the momentous concerns of the soul, relapse into their former state of apathy, and the enemies to the truth triumph, while they who are laboring and praying for the salvation of the heathen can only look on and weep.

But the field before us is so vast, and the laborers so few, that we cannot close without again placing before our patrons the wants of the people around us. To furnish instruction to the people on this island, which is not half the size of most country parishes in America, so that the preachers of the Gospel here should bear the same proportion to the population, which the ministers in the large cities in America do to the inhabitants, would require more than 100 missionaries. But the views and operations of this mission have never been limited to this island. On the adjacent continent the same language is used through a large extent of country, abounding in large cities and villages, and containing a population nearly or quite as large as that of the United States. In many of these places we have had schools for some years past, and we have earnestly desired to see a mission established there, in order that those schools might be more effectually superintended and the Gospel be preached among the people. Often, when those villages have been visited by missionaries, the people, after being addressed a few times, have assembled around him, and requested him to come and live

among them in order that they might hear more about the Gospel and understand it better; "and if," say they, "you cannot come yourself and teach us those things, will you not send some one?" These inquiries and entreaties were really made to one of us, while on a tour to several villages on the continent. And to inquiries of this kind what shall we say? And considering these applications as made through us to the churches in America, what answer are they prepared to give?

Ceylon.

JOURNAL OF MR. WINSLOW ON THE CONTINENT.

[Continued from p. 142.]

May 13, 1828. *Trichinopoly*.—We left Tanjore last evening at five o'clock, and arrived here, distance 36 miles, a little before daybreak this morning. On stopping at one time in the night, the bearers came to us for oil, as their lamps had gone out: a circumstance which, with the manner of preparing and conveying their lamps, reminded us of the wise and foolish virgins. The lights are a kind of torches, composed of loose and dry materials bound together, which will not burn except by the frequent pouring on of oil. The oil is carried in a vessel in one hand, while the torch is held in the other, and every now and then oil is poured upon the flame, else it soon goes out, and though lighted again, would burn but a short time. Towards evening, in company with Mr. Wright, the chaplain of this station, by whom we have been most kindly received, we rode to the church where the remains of bishop Heber lie interred, and had the melancholy satisfaction of looking at the spot where that good prelate rests from his labors. His memory is devoutly cherished by every friend of the church in India.

14. I was prevented going out to-day by business, but we had the pleasure of the company of Mr. Schreyvogel, the missionary here, a considerable part of the day. He gives rather a discouraging account of the state of his congregation, the number in all being little more than a hundred, of whom very few give evidence of true piety. Here as at Tanjore, distinctions of caste and heathenish practices cause great difficulty, and hinder the progress of truth. There are now only two Malabars of good caste among his people. He however is hoping for better times, as the congregation has increased since he came, a little more than a year ago. The mission church is rebuilding by govern-

ment, and also four or five large school-rooms. There is as yet little done in the way of schools among the Tamul population, and the want of good teachers will probably hinder much being done for some time to come.

15. I went to-day into the fort, distributed some tracts and talked to a number of people. As the place where Swartz first established himself after leaving Tranquebar, and where lie buried the remains of Mr. Pohle, who long labored here, Trichinopoly is, like Tanjore, classic ground to the missionary. But alas, how has the gold become dim. There is little of Christianity here among the natives except the name.

16. Went this morning into the charity schools, first commenced by Swartz, and continued by means of donations from him and other missionaries, which by a profitable method of investiture have now become a considerable fund. The boys of the school are mostly country born, the children of soldiers. They are fed and clothed, as well as educated, by the charity. At evening I expounded a portion of Scripture at a meeting held in Mr. Wright's house.

17. Mr. W. and myself, in company with a pious officer, went this morning to the famous temple at Seringham. Distributed a number of tracts and talked with the brahmins, more than 500 families of whom, it is said, are supported from the income of the temple. The whole amount of the income may be two or three lacks of rupees; but the Company pay only one third of the amount, or about 70,000 rupees, to the brahmins, the remainder going to government. The temple is an extensive enclosure with a high and strong wall, and is approached through five vast gateways surmounted by towers, like those at Tyravalloor, set round with every variety of disgusting figures in sculpture. Some of the granite columns of the gateways are immense stones, between 40 or 50 feet in length and six feet in circumference. They are handsomely wrought and some of them are covered with apparently ancient inscriptions in Tamul, cut into the stone. On the top of these, over the gateways, are also vast granite slabs six feet square, which it would seem almost impossible ever to have raised, as they have been, to the height of 40 feet. In one part of the enclosure is a choultry, called the thousand pillar choultry, there being a thousand or more of solid stone pillars, supporting its flat roof. In this choultry, among other things, there is a great variety of puppet-show scenery of cork wood and tinsel, representing horsemen, armies, houses, &c. Returning home, I had a fair view both near and distant of the singular rock

in Trichinopoly, on the peak of which is the flag staff. It is a mere naked pile of granite, nearly perpendicular on one side, but gradually sloping on the other almost to a point. On a part of the rock more irregular and broken, but still quite elevated, there is a very large heathen temple resembling a great fort. I also passed by a large and elegant mosque, in form of a dome over a tomb, with a golden spire and ball. In the fort are two large mosques with minarets. The one I passed is large, very white, and in the midst of tall bending cocoa-nut trees and other evergreens, makes a fine appearance. The number of Mohammedans here is very great. There are also many Roman Catholics.

18. To-day preached in the fort both in Tamul and English. The congregations not very large, but attentive, and I enjoyed the season. The missionary, Mr. Schreyvogel, appears to be zealous and to strive for the prosperity of the cause of Christ here. His congregation is increasing, though he has many trials in connexion with them.

19. Went this morning before sunrise to the top of the famous rock. It is said to be 500 feet in height, and it commands a view not only of the fort or walled town in which it is, but of the country around to a great extent. On the north and west the blue Ghauts rise in the distant prospect as a continued chain of mountains, extending from southwest to northeast. Nearer is seen the Caverry, dividing into two branches, forming the rich island on which is the Seringham pagoda. Here and there is a sugar-loaf rock, rising abruptly from the plain, on one of which, called the golden rock, is a Mohammedan tomb, occasionally lighted up. The rock affording this view is itself the greatest wonder. It is an immense pile, rising out of the north side almost perpendicularly, and on the west and south in irregular broken cliffs, affording on the west, about half way up, a foundation for a large heathen temple, and on the south a place for a pathway in various flights of granite steps, about 350 in number, some of them cut in the rock, but most of them laid in a substantial manner, enclosed by massy walls, covered with an arched way, and defended by strong gates. The east side is left naked. It is a smooth inclined rock, in some places not steep, but in others too abrupt to admit of an ascent. The rock is formed into an arsenal, and an almost impregnable fortress. It has the advantage of a natural cistern, formed by a vast chasm in the rock; but it would probably be difficult to furnish it with any quantity of water in the dry season.—After enjoying the rising sun and the

freshness of the air on the top of the rock for some time, I came down with the friends who accompanied me, much refreshed and gratified by the excursion.

Mr. Winslow had proceeded thus far, for the purpose of accompanying Mr. Woodward, as stated at p. 81: from this place, the latter proceeded to the Nielgherry Hills, and the former commenced his return to Ceylon.

20. *Fallum near Tanjore.*—Left Trinopolly at five o'clock last evening and reached this place early this morning. Mr. Woodward and myself are under many obligations to Mr. Wright, who treated us with every kindness. He appears to be truly pious, and anxious to fill with propriety and usefulness his important station. It is encouraging to know that there are many chaplains in India of like minds, who are waiting and laboring for the prosperity of the church in this land of darkness. On arriving here, I inquired out the catechist and the school, which I had been told was here, and went to the school-room. I found only a few scholars, but was rather pleased with the catechist and his family, who requested me to pray with them, and their grandmother begged me to bless their little son. The catechist has spent part of the day with me in conversing with the people and distributing tracts. Many have come to receive them, and many have heard the truth with attention. My quarters are in a Roman Catholic church, but I have seen only two Catholics, who came while I was writing under the place where the idols were kept, and prostrated themselves to say their prayers. They seem scarcely elevated above the heathen in their notions of the worship of God.

21. *Rajah's Rest-House.*—This is the place where the Rajah's College is established, as mentioned by Dr. Buchanan. I arrived in the night, and was glad to find myself in a comfortable place, with every thing needful for a traveller ready provided. There is a very convenient house erected by the rajah, surrounded by a delightful garden, and furnished with every thing necessary to the residence of a family or the temporary abode of travellers. The rajah devotes a large sum to the support of the establishment, which is entirely free to all gentlemen who come, and free also to the natives who accompany them. Around it are many other monuments of the rajah's liberality. On one side is a large temple built and supported by him: in front is an extensive granary or provision store, from which it is said that 1,000 brahmins are fed daily: a little beyond is a range of buildings for the schools, six in number—the Tamul school, in which are about

250 lads, the English, the Sanscrit, the Mahratta, the Persian, and the Telooa, in each of which are from 40 to 50 lads, all of whom, between 400 and 500, are fed, clothed, and educated at the rajah's expense. There is also a college of learned brahmins, 20 or 30 in number, not including the lay brahmins attached to the institution. At a little distance is a school for Christian children, which receives 40 boys designated by the missionaries at Tanjore, and educated under their superintendence. Thus an extensive charity is supported, and no doubt considerable good is done. If the rajah could be thought to have pure motives in the foundation of these charities, we should admire the spirit which has dictated them. As it is, the weary traveller who enjoys the benefit of his inn, will at least be inclined to pray that he may be rewarded for his kindness. I spent this morning in visiting schools and distributing tracts. I was amply rewarded by the eagerness with which tracts were received, and by the attention given to my admonitions and advice.

22. *Adriampatam.*—Leaving the rest-house at five o'clock last evening, I arrived here this morning a little before sunrise. Some respectable natives have called to see me since I arrived, and have received books very gladly. I have already distributed almost the whole of my remaining stock, and therefore feel that I cannot profitably spend much more time here. The place seems to be an irregular native town, somewhat populous, as there are said to be a thousand houses. The greater part of the inhabitants are Mohammedans. I have conversed a little with a faquier, and a travelling devotee, both accounted very holy; but I do not see evidence that either of them is sincerely inquiring after truth. There is a large tank, near the rest-house, to which the Mohammedan women come, as well as others, though contrary to their general custom. In Jaffna, where are great numbers of women, I have seldom seen one of their wives. Here they come to the tank, as do the others, in droves; but with this difference, that they cover their heads with their loose cloth and turn away their faces when looked at by a stranger.

23. As the native man who has the care of customs here is absent, I am likely to be detained longer than I could wish, but I have found a hundred or two tracts, at the bottom of some of my packages, and am more reconciled to stay, especially as the people here seem much inclined to read and inquire. Of the Moormen, however, not much that is favorable can be said, and I have no tracts for them. I went this morning through their part of the town

and looked into two mosques. The Koran is read in them every Friday and prayers offered by a mufti, but the reading is in Arabic, which few or none understand. In conversing with several men who assembled in one of the public places, a new argument was used to show the truth of their religion. They said that formerly the Tamul princes reigned in this country, then the Mohammedan, and now the English. The present rulers came last, and to them all submit. They are the true governors.—So our prophet coming last is the greatest of the prophets, and our religion is the true religion.

24. I had the pleasure of seeing to-day another of the Tanjore catechists, who hearing of my being here, came over from one of the Christian villages at some distance to see me. A native Christian in a respectable office under government, at a port near this, came with him, and interested me with an account of what he, alone as he is among the heathen, is attempting to do for the promotion of Christianity. He is endeavoring to get a catechist with him, and to establish a school. I was also pleased this evening with an instance of hospitality in a venerable Moorman. He had erected a temporary shed on the beach, which is more than a mile from the town, as a place to stay in while superintending some repairs on a boat. When we came down to the beach, after dark, the wind was blowing strong, and it looked dreary. Seeing the light in the hut we went to it, and immediately had a mat spread for us on the sand. The wind continued so strong that we could not go on board the boat, and after the catechist and others who came down with me to the beach had left, I lay down on the mat, hungry and fatigued to sleep, not expecting any supper, as it could not be prepared. I had scarcely lain down when the old Moorman with a venerable white beard came and asked if I would accept of some rice and curry from him a poor man. As I knew it would give him pleasure, and withal had no disinclination to take any thing eatable, I told him I would with pleasure. Thereupon he brought a good plate of the food, procured a light, brought water, &c.; and not only waited upon me with the greatest kindness, but gave also to those who were with me. After which, he and his men having given us their own supper, took what remained, and all lay cheerfully down to rest.

29. *Ramisseram*.—Contrary to my expectations I have been brought providentially to this famous temple. Though on leaving home I designed to return this way, the length and expensiveness of the journey by land deterred me, especially as

my stock of tracts became too low for a long tour; but after taking a boat to cross the straits, we were driven by the wind so far to the westward as to make it quite convenient to come in here. In coming along down the coast, from which we were seldom far distant, I had a sight of the principal places near the sea, and occasionally an opportunity to send a few tracts on shore. Not far from *Adriampatam* is a rest house erected by the rajah with a tower six stories high, something in the shape of a Chinese pagoda. At the top lights are shown in dangerous weather for vessels that may be off the straits. Not many miles below the tower just mentioned, is a rest-house on the same plan with that where the rajah's college is situated, and like that, provided with every necessary for travellers at his expense. Besides these two thus furnished, there are many others in different directions for the natives, and especially along the coast quite down to *Ramisseram*. The wind continuing contrary, we made slow progress southerly until yesterday, when we came on more rapidly, and were early this morning in sight of *Adams Bridge*. This, as viewed at a little distance on the waters, is only a succession of rocks rising to a little height above the surface in nearly a straight line, and at pretty equal distances. If they are of the same kind as shown to me not far distant, and said to be like them, they are not the remains of the primitive rock, but are of secondary formation. Still they may once have been covered with earth, as the accumulation of coral and sand stone, forming the strata of the island of *Ramisseram*, may have narrowed or changed the passage for the water, which, driven by the winds so as to form a strong current, may have washed away a part of the promontory of earlier formation. In passing over a part of *Ramisseram*, I saw abundant evidence of its being mostly at least a coral island. The coralline in low places still lies, as it does in the sea, in immense beds, scarcely covered by the sand. Almost the whole island is as yet a heath, with very little vegetation. On the southeast is the temple and native village. The latter contains about a thousand houses, which are all small, compact, and entirely in the native style. The inhabitants are mostly brahmins, pandarums, and others who live of the temple, to the number, it is said, of 1,500 or more. The temple is an immense pile. It has two large gates with high towers, visible a considerable distance at sea. The style of building is somewhat different and evidently more modern than that of the temples at *Tyrravalloor* or *Seringham*. Instead of those vast irregular choultries, there are aisles or porches,

those running lengthwise of the enclosure, on the east and west side of the principal temple, (which is surrounded by another wall,) being each 600 feet in length; and are covered the whole distance with stone slabs; the roof being in some places painted with historical devices from the *Puranas*. The view along these is very fine and imposing. On each side are stone pillars at small distances, supporting the roof with regular pedestals and mouldings cut in the stone, and most of them ornamented by a statue of very tolerable workmanship, representing kings, devotees, &c., as large as life. They are formed mostly of granite or marble, and evidently are pretty ancient. Some of the figures represent animals, devils, gods, women, &c., and a few are quite indecent, but this is not their general character. One of the statues is that of the king of Madura, who, it is said, built the temple. To this, pooja is daily made, and garlands of flowers are thrown over the neck of the statue. The pilgrims, who resort hither from all parts, seem to pay particular respect to this image, for it is in many places made quite smooth, if not worn away, by constant touching. Among other images in the temple, is, as might be expected, the monkey Honemooa, who assisted the god Rama in his excursion to Ceylon. He not only leaped over the strait and acted as a spy upon Ravenna, but before Rama had formed Adams bridge for his followers by casting the mountains into the sea, he took an army of monkeys across in the same way he had gone himself, and was of immense service. His image has therefore an apartment here, and is much worshipped. Besides the images in different parts of the temple itself, there are in small buildings in different directions around the temple, various black stone idols, particularly Gunputtee or Ganesa, who is often seen with his large belly and elephant's trunk. In Jaffna, such figures are not exposed to common observation, but they are frequent on the coast, and are therefore less revered.

I distributed my few remaining tracts, and talked with the pandarums and brahmins in the temple. Some assented to the truth of what I said, and seemed inclined to read; others objected, though all were polite. They have not had a general festival at the temple for two years, in consequence of the golden pot on the pinnacle, which is used in the procession, having been stolen. A new one has, however, been ordered by the honorable company, at an expense, it is said, of 6,000 or 7,000 rupees; so that affairs are likely to go on again as before. The revenues of the temple are large, but what part is taken by the company I did not learn. Somewhat

dejected by a sight of another of these fortresses of the great enemy, yet reflecting upon the power of his arm who will one day scatter them, so that not one stone may be left on another, I returned fatigued to my boat, without going to see Abel's tomb, which is shewn here, and which is about 30 feet in length.

30.—*Jaffna*.—The wind was fresh through the night, but I persuaded the boatman, as it was fair, to trust it, and we were brought safely and very rapidly to our port. Thus the Lord has watched over my going out and coming in, and blessed be his holy name. In the course of the tour—though I have done much less than I hoped to do, and less than I might have done, had the heat not been so great—I have preached several times, talked to great numbers of people collectively and individually—Hindoo, Mohammedan, and Christian—seen and heard things interesting, visited places to a missionary full of affecting and awakening recollections, enjoyed pleasant and useful intercourse with missionary brethren and some native helpers, and distributed in all more than 2,000 tracts, besides a few Gospels and other portions of the Scriptures. I trust, therefore, that my time has not been wholly lost; but that some good effect, at least to my own soul, in increased anxiety to fulfil in every possible way my ministry to the heathen, and to publish the Gospel and the grace of God, may continue to be felt.

Syria.

EXTRACTS FROM THE JOURNAL OF MR. SMITH.

[Continued from p. 147.]

Friendly Intercourse with the Druses.

THE last extracts from the journal of Mr. Smith, inserted in the number for May, left him at El Mansurie on Mount Lebanon, eight or ten miles from Beyroot.

The Druses, who are mentioned below, are a numerous and important class of people in Mount Lebanon. Very little is known of their origin or religion. They are neither Mohammedans nor Christians, but do not seem averse, when their interest requires it, to adopting the creed of either.

March 11, 1828.—Yesterday I took a short ride to Mar Ishaiah, a Greek Catholic convent, about three hours distant. While I was stopping at Bramana, an old Druse emeer residing here, with whom I was totally unacquainted, saw me and invited me to his house. There I found three others,

all exceedingly friendly and communicative; and indeed, I was not allowed to depart until I had spent several hours and dined with them, and they even urged me strongly to spend the night. They seemed not to have had much intercourse with Franks, and manifested great pleasure at meeting with one in their dress and speaking their language—two circumstances very necessary to induce an Arab to open himself in free conversation, and for the want of the latter, many travellers have passed through this country and appear to have obtained little knowledge of the feelings, opinions, spirit, and real condition of the people. Many questions were asked respecting England and my own country, of which they had hardly heard the name before, and among others what the English religion was. I told them it was Christianity. But, said they, you don't worship the pictures, pray to the saints, and observe the fasts and feasts. I explained to them that we received the Old and New Testaments as the only rule of faith and practice, and as these ceremonies were not authorized by them, we rejected them. The old Druse who first found me followed me from one point to another, declaring that *the truth was with us*, and at last said that our religion was the same as theirs. This is often the conclusion of a Druse when talking with a person of any other religion, and especially with an Englishman; for they have the strange notion that the English, at least many of them, are Druses. Perhaps this impression has arisen from the fact, that the Christians of the country do often put the English and the Druses on the same level, by declaring that neither have any religion. But whatever may be its origin, they seem very fond of persuading themselves and others that it is true, and an influential shekh from Btadden, in conversation with Wortabet on the subject last summer, went so far as to say that their religion was the same as that of Assad El Shidiak, and that were they not afraid of being persecuted like him, they should declare themselves openly. He went so far as to mention several circumstances, so that Wortabet in his ardor would perhaps have been convinced that it might be so, had not a moment's reflection, that their conduct was far from corresponding with the Gospel, convinced him to the contrary. They urged me to come and spend the summer with them. This I shall probably not be able to do; but it may make an eligible summer residence for Mr. Bird or Mr. Goodell, and open a field of usefulness among the Druses. Several circumstances in the religious belief and present condition of this sect have led me to hope that they might listen

to our instructions, and to believe that a convert from among them would be less persecuted, than one from any other sect, either Mohammedan or Christian. And it has appeared to me desirable, that one of us should reside during the summer in some village south of Meten, where all the inhabitants and the magistrates are Druses; and a circumstance that I noticed in this family before leaving it, makes me suspect even now, that such a step may be more practicable than a residence at Bramana. For one of these emeers having out of his great politeness, and contrary to the established custom of every Druse and of all the emeers of Lebanon,* introduced me into the room where his wife and children were to take a glass of wine with him, I was greatly surprised to find there an old Maronite monk instructing his family. And on inquiry afterwards, I was told that these emeers, since the defeat of the shekh Besheer, whose partisans they were, have, in order to gain the good will of the emeer Besheer, allowed their women and children to be baptized, and expected themselves to become Christians: so that, were any of us to attempt a residence near them, the priests and their noble patron might be alarmed, lest their plans should fail, and drive us away. The family must be, and actually appeared to be in an inquiring state of mind, highly adapted to receive religious instruction, could it be made to reach them.

Mar Ishaiah.

I was received politely by the principal and monks of Mar Ishaiah, and spent the night with them. Before leaving, a deacon called me into his cell privately, and locking his door, began to inquire respecting our religion. Among many other inquiries he asked concerning our mode of administering the Lord's supper, and the qualifications of communicants; and all not for the purpose of disputing, but apparently with a sincere desire for information,† and seemed even inclined to talk about measures for escaping from his present situation. But this I could not for a moment encourage. We might easily excite a great tumult by encouraging monks to leave their convents, though we have reason to believe that a great number of them would be glad to do it: we know, however, their doing so would create incalculably more opposition, both from ecclesiastical and civil rulers, than any thing else;

* At El Mansurie I have even been requested to retire from a public road where the princess wished to pass, although she was to do it closely veiled.

† I am confirmed in this opinion by the fact that he afterwards came to El Mansurie and wished to call on me, but was prevented by some person in the family of the emeer.

while it is very certain that this noise would be attended with little fruit: for monks are perhaps the most hopeless class of people in Syria, and their desire to leave their convents too often arises from any thing rather than a love of the truth. Many of them have fled to the cells of a convent, as the only remedy known and recommended to them in this land of darkness for obtaining relief from those convictions of conscience and satisfying that desire for the salvation of the soul, which at favorable moments force themselves upon almost every youth, and which, in our country, lead so many to drink of the fountain of life. Here they are introduced to that system of heartless formality, and cold hypocrisy, and hidden iniquity, which soon substitute self-righteousness for conviction of sin, and for a desire after salvation a longing for worldly pleasures, which the despair of ever being able to gratify only increases and renders more intolerable. They are a people upon whom I look with peculiar feelings of mingled compassion and disgust, and I have rarely felt myself nearer the confines of the world of darkness, than when visiting their convents.

It is not wonderful that the Christian missionary grieves, when he sees the religion which is his joy, and the blessed power of which to bestow light and purity and cheerfulness and peace on communities and individuals, he has witnessed, become an oppressive burden. How different must such a Christianity appear to the missionary from the Christianity of his native land. Instead of being the liberty of the children of God, it is the yoke of bondage: instead of being deliverance to the captives and the opening of the prison to them that are bound, it is to its adherents affliction and iron. They know enough of sin to subject them to the goadings of conscience, and to make them resort to painful mortifications for relief; but they do not know the Lamb of God who takes away the sin of the world.

12. I was called up last night by the poor priest, who entered my house in the greatest agony, saying that he was poisoned, and frantically entreated me by all that was sacred to cure him, declaring that his only hope was in me. I referred him to God, without whose aid no means could be successful; and after calming him a little, I learnt that by special invitation he had been to visit the old princess, where he had drunk a cup of coffee, which had immediately caused the most violent internal pains and burnings and external chills: in short, he had every symptom of having swallowed a deadly poison. He himself expected to die, and in a most solemn and

affecting manner gave up his family of little children to Mr. Goodell and myself, to be educated in the fear of the Lord. I immediately gave him a powerful emetic, which operated well and entirely relieved him. Rarely have I experienced more real pleasure than in saving this poor fellow from so cruel a death. It is supposed to have been done at the instance of the emeer, in order that a Greek Catholic might be substituted in his place; and from conversation heard at Mar Ishaiah, I have reason to suspect the principal countenances it. My feelings at finding that two men, with one of whom I had spent the night before, and with the other I was in the habits of almost daily intercourse, were ready to perpetrate such a crime, upon so slight an occasion, can be better imagined than described.

Sabbath, 16. A man of the village being near my house to-day feeding his oxen, accosted Tannoos very abruptly, accusing him of being an infidel. "Why," said T., "am I an infidel?" "Because you eat meat during Lent." "How much," replied T., "have you during this fast examined your heart, thought of your sins, and humbled yourself on account of them?" "I have not thought of this," said the man. "On the contrary," continued T., "how often have you in anger used profane language, cursed your religion, your sect, and the cross? and were I to go away and leave my coat here you would either steal it or wish to do so." The man confessed that such were his feelings and his conduct. "What good does your fasting do then?" asked T., "and how can you accuse me of infidelity, merely because I don't keep Lent?" The man finding himself silenced, and the conversation becoming too close, got up and went away.

April 8. Tannoos' wife, who still performs the ceremonies prescribed by her church, though she no longer puts much confidence in them, went to church this morning to confess to a priest, who is here saying mass for the newly made Greek Catholics. As she had eaten meat in Lent she apprehended some difficulty. However, she boldly confessed the crime, and the priest seeing the quantity of gold, which, after the fashion of the country, she wears upon her head, and probably inferring that she had some of the same precious metal in her pocket, which he by a little careful management could transfer to his, said with a smile, it was of little consequence, absolved her, and gave her his blessing; but immediately hinted that she owed the church the price of six masses, which he proposed she should then engage him to say. She made him no reply at the time, but went on with the prescribed

ceremonies. Having finished these, and of course obtained all she wished of him, she came out of the church. He hastily followed her, asking if she was not intending to pay him for the masses? She turning round, civilly bade him good morning and came away, leaving him a picture of disappointment at the loss of his wages, and laughing herself at his folly in delivering his merchandize before concluding the bargain.

13. A respectable mountaineer called, and in the course of conversation remarked that he supposed we had no priests and no churches in our country. I asked him why he supposed so. He said it was generally believed the English had no religion, and repeated some very ridiculous stories he had heard about them. I then described to him our churches, the character of our priests and their labors, and something of the government, and doctrines of our church. His conclusion was, that those who said of us that we had no religion were themselves the persons that had none. Great pains must have been taken by somebody to produce so general an impression, that the English are infidels. It was probably done by papal missionaries from France.

Remarks on the Customs of the Country.

On Saturday, two days previous to the date below, Mr. Smith had been invited to take breakfast with the emeer on the following day. Mr. S. begged that he might be excused, expressing regret that the invitation had been given for the Sabbath. The emeer, instead of being offended, as was expected, accepted the excuse, expressed much pleasure at the regard paid by Mr. S. to the Sabbath, and insisted on his eating with him on Monday, which he did.

14. An emeer's table does not correspond very well with his splendor when he appears abroad. That at which I sat down to-day consisted of plain boards, roughly joined together, and raised about half a foot from the floor. It was covered with dishes still plainer, though respectable for the variety and quality of their contents. Into these, each one, having made bare his arms, plunged his hands and thus helped himself. I took occasion to suggest the improvement of knives and forks. But the company could not conceive them to be an improvement, as they would deprive the food of that peculiar relish it derives from being taken in the hands. And yet, notwithstanding the humble appearance of his table, this emeer can hardly step out of his house without at least half a dozen armed footmen before him, and

as many armed horsemen behind him, and himself dressed in splendid cloths and cashmeres. Such, and in many instances, far more splendid, is the general appearance of the nobility of the mountains. I once met at the old princess's the younger son of the emeer Besheer and three other emeers, their attendants amounting to more than fifty. At two separate times the wives of the older sons of the emeer Besheer have passed by my house, each procession presenting a curious object for the painter. First came the mules with the baggage; then a number of horsemen richly dressed and armed; after them a horse without a rider, having on him a most highly ornamented bridle and saddle, and being almost covered by a cloth glittering with silver scales; immediately behind him came the princess herself, followed by her numerous train of waiting maids and servants, all mounted on richly caparisoned horses, and themselves ornamented with that singular head dress, the long tantoor, covered with a white veil extending over the whole body, and attended on each side by male servants on foot. I mention these little circumstances to give some idea of the oppressive burden which the poor cultivator of these rugged mountains must sustain, in order to enable his immediate rulers, after having satisfied the avarice of their Turkish superiors, thus to roll in gold and splendor. The regular demand upon an emeer's tenant is half his earnings, not including extraordinary levies, which are very frequent. The miserable inhabitants of this village, in order to meet these demands, are obliged to live on bread made of darra, herbs, oil, and olives; and can scarcely taste of meat during the whole year.

Mar Johannah El Shooair.

19. I spent the last night at the convent of Mar Johannah El Shooair. Coming recommended as I did, the principal could not but treat me politely. But the manifested reluctance with which the inmates gave me some of their books, showed that I was looked upon with suspicion. I however succeeded in obtaining a copy of all they had on hand, amounting to fourteen volumes. I have been often referred to the works issued from this press for specimens of correct Arabic printing, in comparison with the errors which almost necessarily creep into Arabic works published by European editors. And certainly the form of the letter is far superior to that of any other which I have seen. The types are cast in the convent after the model of a distinguished Arabic penman. Of the present state and history of this establish-

ment I can add little to what has been said by M. Connor and by Volney. As the statements of the latter, however, are not always to be relied upon, I would just remark, that in this case he seems to have derived his information from the best sources, and his account is very correct. He has done justice to the zeal, talents and attainments of its founder. This was Abdallah Zakhir, one of those three bright ornaments of Christian Arabic literature, which sprang up in Aleppo a little less than a century ago, under the instruction of the same Moslem shekh. The other two were bishop Germanus Ferhat and priest Nicolas. I have been so fortunate as to obtain the principal works of the three. In a work of Abdallah's on the Trinity and the incarnation of Christ, the Arabic language assumes a force and clearness, of which I had supposed it incapable when applied to religious controversy.

The interesting scene through which the missionaries passed when they embarked at Beyroot for Malta, was noticed at p. 113, as described by Mr. Bird. Mr. Smith gives the following brief but touching account.

26. Mr. Goodell's family and myself went on board to sail for Malta. The parting from our Arab friends was very affecting, and afforded pleasing evidence that we had gained their confidence and affections. Little Asaad came, and with tears in his eyes confessed that what we had preached to him was the truth, and begged me never to forget him in my prayers. It was with the greatest effort that Tannoos could tear himself away from me. He had set his heart upon going with us, but our reasons for not taking him seemed to satisfy him perfectly, and he submitted with Christian resignation. Michael Trad accompanied me some distance, hanging upon my neck and sobbing like a child.

Sandwich Islands.

GENERAL STATEMENT RESPECTING THE MISSION.

At the general meeting of the missionaries at Honoruru, in April 1828, immediately after the arrival of the late reinforcement, a committee was appointed to report on the state and operations of the mission, as noticed in the number for January, p. 27. Some extracts from this statement, relative to the various departments of labor, are given below. They represent the mission as it was at the beginning of September.

State of the Heathen changed gradually.

In the good providence of God we have been permitted to witness the arrival of another period, when it becomes our duty to give an account of our stewardship. In doing this we would always remember, that primarily we are accountable to God for the improvement of our time, our opportunities for doing good, and all the talents with which we are entrusted: but to the Board also do we feel accountable, as it is by their means that we enjoy the inestimable privilege of spending our time and employing our faculties, in endeavoring to increase the happiness of man and extend the boundaries of the Redeemer's kingdom on earth. As you have given us definite rules for our official and personal conduct, it is important that you should know whether those rules have been observed or not. But we can only make a general statement of facts concerning what we have done and attempted to do, and what the Lord hath done by our hands. With all our weakness and imperfections, we verily believe that God has glorified himself in bringing, by our instrumentality, some souls out of darkness into his marvellous light. To deny this would be to deny our senses. This is the positive evidence we have that our labor has not been in vain in the Lord. The negative evidence consists in the fact, that the strong man armed feels that a stronger than he is coming upon him, that some of his goods have already been taken away, and hence he is not at peace. But there are more with us than with him, and at all his vain attempts he that sitteth in the heavens shall laugh, the Lord shall have him and all that serve him in derision. We can only pity such and pray for them.

It ever has been and is now our desire to state the truth and the whole truth, so that you might fully know the state of our affairs. But could we state exactly in all its particulars the present condition of this people, still it would not be understood. Men in all countries get new ideas by adding, taking away, or comparing the ideas already familiar to them. But how shall men in a civilized land know how much or how little to subtract, before they arrive at heathenism? Those who have not some time lived on heathen ground, and been conversant with the character, habits of life, modes of thinking, motives to action, and prospects of the heathen, though they may have read much, yet have but faint ideas of what heathenism in reality is. It should be kept in mind also, that but a very few years have elapsed since our instructions began to receive attention. From that time every thing was to be done. Be-

sides it should be kept in mind, that the habits, manners, and occupations of a people are not to be changed in a few years, or even in a whole generation. These things we feel bound to state, lest in the ardor of our feelings, we should give a coloring to our communications, that would cause some to think that our work was done. It is not so. What has been done serves by contrast only to show the necessity of doing more.

Events adverse to the Mission.

After noticing as events of an unpropitious character, the outrages committed by foreigners at Lahaina, a detailed account of which was given in vol. xxiv. pp. 273—281, the missionaries proceed to mention the manner in which these events had, in the providence of God, been made conducive to the firmer establishment and greater influence of the mission, and to the promotion of morality in the Islands.

We will mention in the first place the influence on the people in Lahaina. There never was, probably, any occurrence which so much endeared the missionary to the people, or them to him. It seemed also to be the commencement of a new attention to religious concerns, which has been of long duration. As the fruits of this attention, we trust that a good number will at no distant period be united with the church. The chiefs have also learnt the necessity of a greater degree of watchfulness on their part, and have established a regular guard, by whom the beach is patrolled through the night, and people are not allowed to be out after the beating of the drum, which is at or near eight o'clock.

But the influence of these occurrences is not confined to Lahaina or Maui. The general meeting of the chiefs, which took place in consequence of the abovementioned untoward events, was one of the most interesting assemblies of the kind which has ever been held on the Sandwich Islands. The ostensible object for which they were assembled was to hear the complaints of Capt. Clark against Hoapiri, and of Capt. Buckle against Mr. Richards. The real object for which they were assembled was to establish laws for the nation. And this object was accomplished.

It was doubtless hoped on the one part, that every obstacle in the way of crime would now be removed, and every thing like law or tabu be banished from the Islands. But this was the very meeting at which were enacted the first regular laws that ever existed on the Sandwich Islands. In these laws the chiefs were united, and to them the king affixed his name. The first law prohibits murder, on penalty of

death. The second law prohibits theft, and confinement in irons is the penalty. The third prohibits adultery, and the penalty is the same as that of the second.

The threats of the foreigners to take private revenge, if it could not be had in public, conspired with other things to open the eyes of the chiefs and the people, and make them see the broad distinction that exists between the missionaries and their assailants. Viewing the subject in all its bearings, we think that scarcely any thing has occurred in the history of the mission, which has, on the whole, done more to promote the interests of civilization and Christianity than the occurrence of which we have now been speaking.

The removal by death of Mrs. Bishop, a sister very much endeared to her fellow laborers and occupying a sphere of great usefulness, is mentioned among the afflictive events with which the mission had been visited; though it seemed to be the means of turning the attention of the people to serious things and promoting a revival, such as has never before been witnessed at Kairua. (Number for February, pp. 43 and 50.) The return to this country of Mr. and Mrs. Ely, on account of the failure of their health, and at a time when their labors seemed most available and most needed, and at a time when they were followed by great success, is another event of the same class. Another thing of an unfavorable aspect is an inattention to the schools and to religious instruction at Honoruru.

Encouraging Events.

Under this head, after mentioning the arrival of the reinforcement and the general health of the mission, the writers proceed to notice how the mission has been blessed of God in other respects.

The general increase of scholars and schools during the year past must be considered among the prosperous events of the mission. With the exception of what we have noticed above concerning the state of affairs at Oahu, the number of those who are receiving instruction in our schools, and the number of schools generally has been greatly increased.

We consider it, also, as favorable to the mission and as a sign of its prosperity, that so many books have been printed and circulated. There is a mass of mind on these islands just waking into a consciousness of existence. As these minds become more and more conscious of their own importance, they will demand more and more for their support. To provide the proper nutriment for them and put it within their reach, we consider not only one of our

prominent objects, but also indispensable to the preservation of what we have already gained. We cannot boast of having added much to our stock of books during the past year, as the history of Joseph, some addition to the Hymns, and the two sheets of Luke embrace all the new matter that has come from the press. But new editions of books formerly published have been printed, and we believe pretty extensively circulated. The people are ready for them much faster than we can prepare and print them.

But with feelings of gratitude to the great Head of the Church, we would further mention among the prosperous events of the year several additions to the number of those whom we hope will be saved. The Lord has been gracious to us and not left himself without witness, that the great truths of the Gospel affect equally the dark and the enlightened mind. The important inquiry—what shall we do to be saved? has not been heard once or twice only, but the reports of the stations will show that the answering of that question to individuals and the directing of others in their inquiries have occupied a large portion of our time. If God has blessed our labors when we could have but little access to the minds of the people, may we not hope that he has great blessings in store for them, when they shall have all the means of grace within their reach, and when all our influence shall be directed to that single point? In this respect, every thing is encouraging and in perfect accordance with the promises of God. There is no reason why we should relax; but on the contrary, we consider these Islands as fields fast ripening for the harvest. May the Spirit of the Lord come and breathe upon these slain, and may there arise up here a great army to serve the living God.

Thus we have endeavored very briefly to state the adverse and prosperous occurrences of the mission during the past year. The Christian philanthropist would delight to pause here, and institute a comparison between them. But how shall we compare the wrath and malice of his enemies, and the most deadly expressions of it against the cause of God, with the goodness, justice, mercy, and power of the great God himself? It is most certain that God has caused the wrath of man to praise him. Hence we do not consider the opposition of men to the cause of the mission, as among the adverse occurrences any farther than in design. We may say also, though God is about to take away two of our number, yet this necessity did not exist until he had sent several more to supply their place. We fear indeed that enemies are dwelling in the very midst of us; but per-

haps their existence here will be necessary to keep us united, and will tend to make us more active and zealous, and more constantly at our posts. And the falling off of a few hundred scholars, and the negligence of some in attending public worship, though to be deplored in themselves, should not be set in the balance against the reception of thousands of others into our schools, the crowded congregations of attentive listeners, and above all, the anxious inquiries of multitudes, as to what they shall do to be saved.

Summary of the Schools.

A tabular view of the schools under the inspection of the several missionary stations on the Islands is given in the report from which these extracts are made. From this table it appears that the whole number of scholars as ascertained at the latest examinations, was 34,395. No statement had been received respecting the schools on Taui. More than three quarters of all the scholars were adults. About one half of them can read. From the result of a subsequent examination of the schools which are under the superintendence of the station at Lahaina, forwarded some weeks later, it appears that in those schools the number of scholars had increased greatly upon the estimates given in the table from which the preceding summary is taken. This increase raises the whole number of scholars to 43,152, without including those on Taui, which at a moderate estimate would raise the number to FORTY-FIVE THOUSAND.

Supposing that to extend the means of education and confer the blessings of knowledge on unenlightened nations was the only object aimed at in missionary efforts, or the only one in which they were successful, would not the labor and money expended in them appear to be advantageously disposed of, and would not the desired object seem to be better accomplished than it has ever been by any other means? What other system of efforts ever, in ancient or modern times, established free schools, or advanced one step in changing an ignorant and degraded heathen population into a nation of readers?

Operations of the Press.

In order to furnish all the readers which are taught in the schools, two presses are kept in us constant operation as circumstances permit. From Dec. 1827 to Sept. 1828, editions of the following works were issued.

	Copies.	Pages.
A portion of Luke, pp. 24,	10,000	240,000
First sheet extra,	600	7,900
History of Joseph, pp. 32,	16,000	519,000
An Arithmetic, pp. 8,	5,000	40,000
Third edition of Hymns, pp. 60,	10,300	618,000
Fourth do. do. pp. 100,	16,000	1,000,000
	31,900	2,417,900

Translations of the Gospels of Matthew, Mark and John, were forwarded to this country, and the printing of them is just completed. Such arrangements have been made that it is hoped the remainder of the New Testament will soon be prepared for the press, together with historical tracts on various parts of the Old Testament. (Number for January, p. 26.)

Intellectual Capacity of the People.

The qualifications of the teachers, compared with the ignorance of the people, somewhat resemble those of that class of schoolmasters in the United States who profess to teach only reading, writing, and the rudiments of arithmetic, compared with the information of that people. The difference between the teachers and the scholars is about the same. The influence of the teachers in the Islands is far greater. Some exertions are making to raise the qualifications of the teachers, and much more needs to be done.

We are not able yet to decide positively as to the capacity of the mass of people to receive instruction, because a thorough experiment has not been made. When the initiatory books shall be suited to them, when the teachers shall be qualified to instruct in the best manner, and when the people shall regularly attend to it, then we may institute a comparison with success, between scholars on these Islands and scholars in America. For ourselves, from what we have seen, we do not believe that, all things considered, they will now suffer in comparison with any people.

The school-books are all the books that have been printed except the Hymns. These, though good in their place, we do not think sufficiently classical for those just beginning to read. From their old habit of learning things by rote, they do not consider any thing learned until they can say it fluently without a book. From this two evil consequences result: one is, that the scholars are not put forward as fast as they might be; and the other, that many can apparently read handsomely in most or all the books, who do not know a single letter. These errors, however, will soon correct themselves. The disposition of the people to learn depends in a great measure on the chief or head man, to whom the people belong. If he discourages them, they can see no use in learning, and will make no effort: if he encourages them, they are ready to go any length, and we believe make some sacrifices, in order to procure books, build school-houses, &c.

All the use they can make of their learning is to furnish matter for thought and reflection. At present they have no use

generally for arithmetical calculations, if they understood them. That they will have soon, there can be no doubt. At writing, both in regard to the formation of letters, and to composition, they evince readiness and reflection. But what are their advantages for arithmetic and writing? Our *hehu*, or arithmetic, is a little tract of eight pages, and extends only to multiplication. As the terms are all new to them, they understand nothing from it without a teacher, and teachers are not yet qualified. If they were, the number of slates bears no proportion to the number of scholars: so that with the present supply of slates, the knowledge of arithmetic can never become general. We believe it true, without an exception, that those who own slates can write. But again, how are they to learn to write? In the best native school-houses, there are neither seats nor tables. The posture of writing is prostration, with the slate lying on the ground before them, and this is limited to those who have slates: paper is out of the question. With this article they never can be generally furnished, until there is a paper-mill on the Islands. The materials for making paper we think are abundant here, and easily manufactured. The result is, that the people who have the means can write, and with a little pains would write well. In arithmetic they show no want of capacity; but there is a want of means and instruction. The knowledge of the great mass of scholars is confined, therefore, to reading and spelling.

Progress as rapid as could be expected.

The preceding paragraphs show how great and complicated a work it is to introduce Christianity, with the arts and knowledge necessary to a state of civilization, among a people who have no written language, and who are almost unfitted for serious thought and effort by their indolent and vicious habits. It may also be seen that the means which the missionaries are now able to put in operation at the Islands, both in regard to their variety and extent, are altogether less than the number of the people and their desire for improvement show that they might be extended to them most advantageously, with the expectation of producing the speediest and happiest results. The following is a list of all the books in the language when the report was made.

	pages.
Spelling-book,	eight.
Scripture tracts,	four.
Catechism,	eight.
Decalogue,	four.
Thoughts of the chiefs,	eight.
Sermon on the Mount,	16
Heli or Arithmetic,	eight.
History of Joseph,	32
Seven chapters of Luke,	24
Hymns,	108

When all these are owned they are generally, except the Hymns, bound up in a volume, and all except the Helu, are of a religious character, calculated to teach the outlines of the Christian religion and moral obligation. These books are read, where they can be read, and understood as well as books of the same class would be by the same class of readers in the United States. They are highly valued by all who can read them. The spelling-book we give away. The others we exchange for such productions of the Islands as can be of use to the mission. In many cases they are bought as fast or faster than they are needed. That is, in many cases they are anxious to procure a Joseph or a Luke, before they have learned through their spelling-book. In requiring them to give something in exchange for their books, the industry, or at least the economy of the people must be attended to; virtues which need to be cultivated among them.

We think the piety and happiness of the people are continually increasing: but to mark this increase by noticing the decisive facts, and to go into specifications of these facts, would swell this general letter to too great a length. At present we must refer you to the reports of the stations, where some of them at least will be detailed.

In noticing the connexion between causes and effects, as it relates to the moral and religious character of this people, we say it is just what it is in all countries, and has been in all ages, in the same circumstances. That is, where the Gospel is regularly and faithfully preached from Sabbath to Sabbath, and other correspondent means of moral and religious improvement are in operation, without any counteracting causes, except the depravity of human nature, there the people are fast rising in moral, civil, and religious improvement. But where there is a want of faithfulness or skill in communicating religious instruction, and where counteracting causes exist, the want of improvement in these various respects is visible, just in proportion to the extent of these causes.

Religion and morality never did and never can exist without industry. But among the people there are few or no inducements to industry. The real wants of a barbarous people are few, and those in a climate like this are easily supplied; so that the time required for labor bears no proportion to the time in which they have nothing to do. Still, we think considerable changes have been made for the better; and though we do not see at present how some things very much to be desired are to be brought about, yet such was the opinion of those of us who first came to these shores, respecting things that have been accomplished with perfect

ease. The truth is, the work is God's. In the use of his appointed means we may expect a blessing. His promises stand firm. How much civilization and refinement the heathen must possess before they will be given to the Son of God for a possession we know not, but we know that when any of the children of Adam shall have right views of the character of the Lord Jesus Christ and exercise an evangelical faith in him, they will be entitled to mansions in heaven. This should be the grand object of all our endeavors.

Cherokees.

LETTER FROM REV. JOHN THOMPSON, DATED
12TH OF MARCH, 1829.

MR. Thompson, whose departure to join the Cherokee mission was noticed at p. 33, arrived at Carmel, where his family reside, on the 23d of January. His time for the present will be mostly occupied in itinerating through the northeast part of the nation, preaching and distributing such tracts, portions of the Scriptures, and hymns, as may be prepared and printed in the Cherokee language. The people in that part of the nation have been less frequently visited by missionaries, and have had less intercourse with the mission families and with the native converts, and of course have been less brought under the influence of Christian instruction, than any other portion of the Cherokees. The first remarks relate to the school at Carmel.

Six or seven have been added to the number of scholars who attended when we arrived at this place. Among them is the son of the headman of the settlement, and also three grandchildren. There is at present much more interest felt in the school, both by parents and children, than was apparent some time ago. This is probably partly the effect of novelty, on having a new teacher. I know not how long the present encouraging state of the school may continue, but I see no reason why we may not hope for still greater success in efforts to bring children within the reach of instruction. The impression has gone through the neighborhood, that the school is doing well. For even this evidence of success we feel bound to give thanks to our heavenly Father.

My own time has as yet been chiefly employed in duties immediately connected with the ministry. A part of my labors have been at this station and the remainder in places in this part of the nation. I have spent a little more than two weeks in a tour through what are called the Valley Towns. My tour led me for the greatest

part over ground which Mr. Butrick has travelled once or twice, though I visited several places where he had never been. With the exception of Mr. B. and his attendants, some of the towns have never been visited by any missionary, so far as I can learn. We held meetings almost every day during my excursion, and on several days we had two. At almost every place our hearts were cheered by witnessing the numbers who attended, and the willingness which they manifested to hear what we had to say. In every instance we were kindly received, and at some meetings we did not fail of obtaining the thanks of many who came to hear us. We carried with us some Cherokee hymn-books, which were purchased by the missionary society of High Tower, (composed of Cherokees,) for gratuitous distribution. These hymn-books, as we expected, were received with the greatest pleasure by those who could read them. In one instance, two Cherokees, a young man and woman, who could read and who had failed of obtaining books at the meeting which we held at their place of residence, followed us on foot, over one of the highest mountains which I ever ascended, nine or ten miles, overtaking us just at its foot, for the sake of getting each of them a hymn-book. As they came up to us, their errand was made known, and their request most cheerfully granted.

There appears to be a spirit of inquiry and a thirst for knowledge throughout all parts of this nation, where I have travelled. And so far as I can judge, there is a willingness to have schools established and to hear preaching. This remark if it requires any qualification, is certainly true respecting schools. The Cherokees have learned so much as this, in most places, that knowledge gives a man influence, and that it is very desirable, in order to obtain influence and office even here: and hence they are favorable to the establishment of schools. In almost every place which I have visited, a larger number have attended meeting than was expected, judging from the past. Whether the interest at present felt in hearing preaching is accounted for merely by the fact, that their preacher is a new one, I cannot say; but I would fain hope that something more than mere curiosity has influenced some individuals. I spent the last Sabbath at a place 12 or 15 miles distant from Carmel and preached two sermons. The first meeting was held at a house where the woman of the family had always refused to hear preaching. The man of the house, being of late more favorably inclined towards missionaries, had permitted meetings to be held at his house on two different

occasions. But on both of them the woman had left home during the time of meeting. Last Sabbath, for the first time, the woman of the house remained at home to hear preaching. In the evening a meeting was held two miles from the place where she resides, and in order to go there a large river must be forded. But at the time, this woman crossed the river on horseback with her children, in company with her husband and attended a second meeting. Others not accustomed to come out in the evening were present, some of whom lived four or five miles distant. The people of the place have also expressed a desire to have me come immediately and establish a school among them on the plan of the one at Carmel.

EXTRACT FROM A LETTER OF MR. WORCESTER, DATED NEW ECHOTA, 27TH OF MARCH, 1829.

Mr. Worcester has been principally occupied in acquiring the Cherokee language, and of late, in making translations into that language. In these labors he has had the assistance of Mr. Boudinott, an intelligent Cherokee, educated at the late Foreign Mission School in Connecticut, and the editor of the Cherokee Phoenix. The translation of the Gospel of Matthew is nearly or quite completed, and will be published without any delay. Many chapters of it have heretofore been published in the Cherokee Phoenix, and have been read extensively. The volume of hymns spoken of in the foregoing article, has also been published under the care of Mr. W. Other works are in a course of preparation. These are all printed in the peculiar characters invented by Guess.

In addition to these labors, Mr. Worcester visits and attempts to instruct the people around him, and preaches from time to time in different parts of the nation. The following interesting incidents occurred in the progress of this intercourse, illustrative of the state of feeling among the people.

I lately visited an old Cherokee, called Half-breed, to inquire for traditions, in company with Mr. Boudinott. After obtaining the information, I gave him a brief history of the creation, fall, deluge, &c., and then of the plan of redemption. When on taking leave I thanked him for what he had told me, he in return thanked me for the instruction he had received. To-day an old man called on us for instruction, saying that Half-breed had told him, that we had given him important information, and advised him to come and see us. He was very attentive to what we communicated, and remarked that it was the only

thing worthy of a man's attention. Perhaps the Spirit of God is striving with him. At any rate, to see any thing like inquiry around us is encouraging. The old man has a son, a young man whom I married last summer, who is a member of the Haweis church, and who, he says, has talked with him, and read to him those portions of Scripture which have been published in the Phoenix.

Mr. Worcester also remarks in his letter, that on the previous Sabbath he preached in a settlement near Brainerd, when three individuals were proposed for admission to the Brainerd church.

Choctaws.

PROGRESS OF EDUCATION.

THE following statements are gathered from the annual report for the year ending Sept. 30, 1823, made by the superintendent of the Choctaw mission to the Secretary of the War Department.

Summary View of the Schools.

The whole number of schools kept during the year, was 10; in two of which, containing 36 scholars, only books in the Choctaw language were used: in all the others both English and Choctaw were taught. The whole number of scholars, who attended more or less during the year, was 233; 91 females and 142 males; the average number 168; of whom 20 read in monosyllables, 42 in spelling lessons, 47 in easy reading lessons, 52 in the New Testament, 70 in the English Reader; 107 wrote, 48 composed in English, 66 studied geography, 24 studied grammar, 38 studied arithmetic, 68 read Choctaw and English, 51 were instructed in Choctaw only, and five composed in Choctaw. During the year 18 scholars left the schools, having acquired a common education; 29 left without such an education, and 86 new scholars joined the schools. Of the scholars in the schools the whole number have been supplied with books and stationary, 158 were boarded in the mission families, taken care of in sickness, and a large portion of them clothed either wholly or in part.

Thus a renovating process is going on in the nation. Many of those who are to give a character to the next generation, transact the business, and exert the influence, are gathered into Christian families, are brought under the influence of religious instruction, are trained in a measure to virtuous habits, and are furnished with that knowledge which is necessary in order

to perform well the duties of citizens and heads of families. Especially is there reason to hope for such results from the schools, when their influence is regarded in connexion with the prevalence of religious principle among the adults, as exhibited in the present and two preceding numbers of this work.

Books in the Choctaw Language.

A statement respecting the preparation of books, which the missionaries contemplated publishing in the native language, was made in vol. xxiii, p. 213. Those books have since been completed and printed, and are now, as has been seen in the preceding statements, extensively used in the schools. By means of them much instruction can be communicated to the adults, who would never learn to read and understand English, and to whom, therefore, little access could be had, except through an interpreter.

Three books and some small tracts have been printed. The first is a *spelling-book* of 160 pages, with a translation. It contains 61 tables of spelling lessons and short familiar sentences, to exhibit some of the most important principles of grammar. There are also a number of reading lessons in Choctaw, among which is an inaugural speech of one of the chiefs. The second is a small *spelling-book* of 15 pages, without a translation, designed as an introductory book for those who are not in circumstances to learn English. It contains spelling lessons interspersed with several lessons in reading, among which are the character of God, the birth of Jesus Christ, the story of the rich man and Lazarus, the prodigal son, the good Samaritan, &c. &c. The third is a book of 144 pages 12mo. The first 64 pages are principally occupied with translations of some of the most important and interesting portions of the Scriptures. These are followed by two biographical pieces; one of Henry Obookiah, the other of Catharine Brown. This book also contains several essays on important subjects, a translation of Dr. Watts' catechism, two hymns in Choctaw, &c.—This book was prepared principally for those who are not likely ever to hear the Gospel in the English language. "It is designed," says one of the compilers, "to show that we have a regard for their welfare, that we deem them within the reach of religious instruction, and capable of knowing and loving God as revealed in the Bible."

Mr. A. Wright has devoted some time to collecting and arranging words for a dictionary of the Choctaw language, which is now in such a state of forwardness as to be of much service.

He has also made some progress in translating one of the Gospels, which will probably be published at some future day. Many materials for a grammar have been collected by Mr. Byington.

LETTER OF MR. WILLIAMS, DATED AT AI-
IK-HUN-NA, 22D OF FEB. 1829.

Prevailing Attention to Religion.

A GENERAL statement respecting the religious awakening in the Choctaw nation, was inserted in the number of this work for April, p. 121. The statements of Mr. Williams relate mainly to the settlement at Ai-ik-hun-na, where he resides.

I am now permitted to say that a still small voice is heard in this neighborhood. The operations of the Holy Spirit we hope have been effectual in the conversion of a few individuals. The head man of this clan has openly and boldly espoused the cause of Christ; also another man of considerable native talent and influence. This last has been a bad man, an enemy and opposer of all that is good, and a noted leader in heathen abominations. But he is now as active in building up the cause of Christ, as formerly in trying to pull it down. A young man, formerly a pupil in the school at Mayhew, gives us good reason to hope that he has passed from death unto life. Another, an aged Choctaw, has declared his determination to seek and serve God. Of two other men we have comfortable hopes, that they have found the only Saviour. These six have taken an active part in the meetings. Each of them has publicly and feelingly told what the Lord has done for his soul, and exhorted his friends and neighbors to repent and believe the Gospel. Each of these six has prayed in public and erected the family altar at home.

Our meetings are very interesting. After the public preaching and an intermission, the natives continue to sing and pray for some hours, and are then loth to leave the place. As soon as one has spoken and prayed, another rises up, exhorts, and then, prostrate before the great Jehovah, he pours out his soul in prayer. A few other individuals, chiefly women, are somewhat affected with a sense of sin, and have expressed their desire of an interest in the prayers of Christians, while others ridicule and oppose. We have no fears, however, but that the cause of Jesus will prevail, and multitudes of the poor Indians find a resting place in heaven. Our old friend, Tunnapiinchuffa, thinks he has evidence that God heareth prayer. He feels that

he need no longer stand alone as heretofore. He is happy.

A letter from Elliot dated about the 20th ult. states that eight members of that family attend the inquiry meetings. Two of the principal chiefs of the nation appear to be decidedly pious, and to have become nursing fathers. Truly the Lord is among this people. We do and ever would rejoice in him. If there is joy in heaven over repenting sinners, why should there not be among Christians on earth. O that Christians every where would be importunate at the throne of grace for the remnant of this poor people.

Under date of February 3, Mr. W. adds—

We were joined in our monthly concert last evening for the first time by some of our red brethren. It was truly pleasant. Great grace is upon them. Especially may this be said of him who was before given up to work iniquity. Where sin hath abounded grace doth much more abound. To God be all the glory. These new converts propose that henceforth the monthly concert be observed regularly by them, and that a weekly prayer-meeting between the Sabbaths be kept up.

Under date of March 5th, Mr. Kingsbury remarks—

We had an interesting day last Sabbath. Two natives united with the church, and 11 or 12 other persons, all natives but two, proposed themselves as candidates for admission at the next communion.

LETTER OF REV. ALFRED WRIGHT, DATED
AT GOSHEN, 1ST OF JAN. 1829.

General Notices.

THE communications from the Choctaw nation which have been inserted in the last two numbers of this work, as also the foregoing articles in this number, have reference principally to the northeastern district and the western. In these districts the greatest progress has been made in agriculture and the mechanic arts; in the organization of government and the enactment and enforcing of laws; here also the people have valued more highly the schools, and been most attentive to religious instruction. With some exceptions, the people of the southern district, the one respecting which the following extracts were written, have advanced but little in any of these respects. Large quantities of intoxicating liquors have been introduced among them by white traders, and the Indians themselves have been induced to visit the white settlements and spend their winters in idleness and intoxication.

Mr. Wright has gained what access he could to the people, and from his acquaintance with the Choctaw language, he has been able to converse with them and preach to them without an interpreter. It is encouraging to learn that some salutary changes are taking place, and that increasing attention is given to instruction.

The schools are still small. All the benefits have not been realized from them which our fond hopes had anticipated, and which the expenses attending them might seem to have warranted. Yet I think I can safely say, that the schools at no former period have been in a better state than at present.

Early in the spring of 1828, the Choctaws attended in large numbers on the Sabbath, and gave better attention than I have ever known them. Very soon the chief gave notice, that he intended to drink whiskey for two moons, and granted permission to his warriors to do the same. Much whiskey was brought into our neighborhood and many of our hearers dropped off. Some however continued to attend; and when at home, I always perform divine service in the Choctaw language. During the summer, my usual practice has been to preach in Choctaw at half past 10 o'clock, have an English service at half past one o'clock, go out into the village and preach in Choctaw about three, and preach again in English in the evening. I have also frequently preached by appointment in the neighboring villages during the week. On these occasions the congregations have varied from five to 50 or 60. Sometimes a fixed attention and considerable interest have been manifested: at other times I have ridden all day to fulfil appointments without finding scarcely one to preach to. I think, however, that the Choctaws in this part of the nation are more disposed to listen to divine truth, and less inclined to treat the Gospel with levity, than formerly.

The chief who is mentioned as sanctioning intemperance by proclaiming his own intention to drink whiskey, and giving express permission to his people to do the same, was deposed at a general council of his district, convened in the following October, and another person elected to the office. The man who was deposed was the oldest of the three principal chiefs of the nation. His character and conduct were the grounds of his removal from office. Removals for similar reasons have occurred several times before, among the principal and subordinate chiefs of the nation. The newly elected chief is considered as friendly to the labors of missiona-

ries, and has assembled a general council and adopted most of the laws adopted in the other two districts, for the promotion of morality and the general improvement of the people. As each of the principal chiefs, in conjunction with the headman, governs his own district independently of the other chiefs, the influence of the salutary laws enacted in the other districts had before been little known in this.

After the attention had in a measure subsided, through the introduction of whiskey, I concluded to ride in the nation, and left home about the first of August. I had frequent opportunities of preaching in the towns and villages through which we passed, and sometimes had interesting meetings. We visited the Chickasaw nation, where I had an opportunity of preaching by invitation at the Council ground on the Sabbath in Choctaw, (which is well understood, being in fact the same language with the Chickasaw,) to several hundred natives, many of whom heard for the first time the glad news of salvation. During my absence I spent several weeks with col. Folsom, aiding him in translating his laws into Choctaw, and in preparing several copies for circulation among the people.

This is in many respects an unfavorable season of the year for the Choctaws in this part of the nation. They go off in great numbers, on hunting expeditions, and do not usually return before February or March. Our meetings on the Sabbath are consequently more thinly attended, and I cannot get much of an audience to attend my appointments in the neighboring villages. I think the new chief will endeavor to prevent his people from going into the neighborhood of the large cities, where they spend their time in riot and drunkenness. Improvements are making in many parts of this district, and the Gospel is, I trust, making progress. I know not that I can say there are any very marked indications of a general spirit of inquiry here; yet there is more serious attention given to divine truth, and we bless God and take courage if we can gain a hearing ear. Upon the whole, viewing the pernicious influence which the former chiefs have had over this district, the proverbial indolence and intemperance of the people, the small advantages which they have had of becoming acquainted with the Gospel truth, and the bad example which the whites on the border settlements set before them, we are not discouraged at the apparently little success attending our efforts for their good. We think the year on which we have entered will be marked with good for this poor people.

Mackinaw.

EXTRACTS FROM COMMUNICATIONS OF MR. FERRY.

State of the Schools.

ABOUT 160 or 170 children, including 30 or 40 who attend from the village of Mackinaw, are receiving instruction at this station. They are divided into three schools, under five teachers. Many children that are brought for admission to the schools are of necessity refused.

It should be kept in mind that both the male and female scholars at the Indian boarding schools are, when out of school, under the care of some member of the mission family who directs as to the manner of spending their time, instructs and encourages them in the labors assigned them, and endeavors to train them to industrious habits. To accomplish this object in an interesting manner, and at the same time to cultivate a benevolent disposition, is the occasion of forming such associations as the one noticed below.

All three of the schools are in a more favorable state of progress this winter than usual. Each of them, I think, may be said to be doing well. And with the growing industry prevalent, there is evidently a rising tone of moral feeling. Here I would notice a society formed among the girls, called the Mission Dorcas Society. It is composed of the girls in the mission school, with some also from the village. The object aimed at in its formation was to support by the avails of their labor at least one child in the mission. The society commenced its operations near the close of last June. During the summer they met one afternoon each week. This winter once a fortnight. Their success has been such that they are now supporting one girl in the school. The amount of their receipts to the present time is as follows.

Donations in cash,	\$30 31
Received for work,	10 48
Work not sold, valued at	17 88
Total,	\$48 67

The sisters of the mission attend as far as convenient. The meetings are opened and closed with prayer and singing. While at work one of the girls is employed in reading, and the matter read is made the subject of questions and remarks; so that besides cherishing habits of industry and benevolence, there is also the means of directly promoting religious knowledge.

Effects of Religious Instruction.

In the same communication from which the preceding extracts are taken, it is stated that God had graciously blessed the efforts of the mission family to convey divine truth to the minds of the scholars; and that since last September it was hoped that five in the girl's school had been born into the kingdom, while several others were seriously inquiring. A number of the boys also were very thoughtful and seeking for mercy. In a letter dated the 17th of February, about a month later, it is stated that the grace of God had been more signally displayed, especially among the inhabitants of the village. In giving an account of it Mr. Ferry writes—

I have now the privilege of recording the mercies of God in what we believe to be truly a work of grace and salvation here. It has been for some time past, and still continues to be, such a season as we have never seen here before. The proud, the vain, and the high-handed sinner is forced to bow under the mighty power of God. A number of heads of families are among the subjects of this work, some of them now rejoicing in hope, others deeply concerned; so that in several instances, gay amusements, such as the card-table and its attendant scenes, are abandoned for the throne of grace, and dwellings, where perhaps the voice of prayer was never heard before, are now converted into Bethels. I think as many as ten have become truly pious in the garison and village. Among them are some of the most intelligent and respectable men in the place, white settlers and Indians. One poor crippled Indian woman seems to be a miracle of grace. Within a few days two of our boys have expressed a hope; others are more or less uneasy and seriously inquiring.

The only marked features of this work hitherto, which I would notice as having forcibly impressed themselves on my mind, are great tenderness of conscience under the unfoldings of divine truth, and an especial blessing apparently attending a faithful but tender exhortation with individuals in private. We must beg your fervent prayers in behalf of this mission. Surely the Lord is opening channels of mercy for poor souls in this region. O for greater and still wider triumphs of grace.

STATION NEAR GREEN BAY.

In addition to what has been inserted in this number and the two preceding numbers, respecting the blessing of God on missionary labors

among the Indians, the following extract is added, from a letter of the Rev. Jesse Miner, who resides at a station formed about a year ago, near Green Bay.

The good work of God is still going on in this place, and I hope with increasing power. Eight of the natives were added to the church the first Sabbath in this

month; also two of my sons, and one mechanic laboring at this station, making the whole number added since my arrival 25. About 15 others are indulging hopes, some of them, I believe, on good grounds. Meetings are solemn, still, refreshing. Most of the youth are seriously concerned, or hoping. Meetings are full on the Sabbath.

Proceedings of other Societies.

FOREIGN.

MISSION OF THE CHURCH MISSIONARY SOCIETY IN NEW ZEALAND.

In the numbers of this work for March and April, pp. 99 and 130, notice was taken of various sufferings which are endured by the heathen, and which result directly from their religious systems. The statements which follow, taken from the correspondence of missionaries in New Zealand, inserted in the Missionary Register, bring to view an almost incredible savageness of character, leading to practices awfully destructive of human life and happiness. Whether this inhumanity is or is not the result of any religious system, it is certain that there is a religion, and that is the Gospel of Christ, which if understood and embraced, would substitute love and good will in its stead.

The extracts are of different dates. The death of Shunghee, the chief who is several times mentioned below, was noticed at p. 126.

Cruelties and Superstitions of the Natives.

Shunghee's party took the pa, or fortified place, where a great number of the Whangaroa natives had sought refuge: men, women, and children, were all massacred, without any regard to age or sex. Some of the chiefs were desirous of sparing some of them; but Shunghee gave orders that not one should be spared; except the slaves, who were to be taken as slaves to Shunghee's tribe. During the time our boys were there, whom we had sent over to inquire into the particulars of Shunghee's wound, several of the Whangaroa natives were dragged from their hiding places and killed: and they had the appalling scene, of seeing the bodies of the slain pulled to pieces and eaten by their countrymen, as dogs would a carcase; and young children, whose heads had been dashed to pieces before their parent's eyes, they saw these poor miserable cannibals preparing to devour. The scenes of cruelty exceed description; for, again and again, our boys said, that we could not think of the horrible scenes which they had witnessed. We learned that the natives of Whangaroa were destroyed as a satisfaction for the death of Shunghee's wife, and to lead his mind from the gloomy scene.

—Among the natives there is still considerable commotion; and we can scarcely indulge

the hope, that they will continue any very considerable time in peace. There are so many breaches, on both sides, of contending parties to heal, so many friends' and relatives' deaths to avenge, some of which are more than a century standing, that were it not for the assurance from the Word of God of such a glorious period when the inhabitants of the earth shall learn righteousness and war be no more known, we should despair of seeing them much otherwise than they now are. When we ask the chiefs when their wars with one another will terminate, they reply, "Never!" Because it is the custom of every tribe which loses a man, not to be content without a satisfaction; and nothing less than the death of one individual can atone for the death of another.

At a village near Rangheehoo, we heard that a slave had been shot by her master. We met with the chief, who justified his conduct on the plea, that the woman had been a long time sick, and was unable to help herself: he had, therefore, shot her in the back as she sat on the ground. We were not long before we returned, when we heard a second instance of the shocking barbarity so frequently exercised by this people: a boy was killed with a mairae (stone-axe) for stealing sweet potatoes. The slaves are often looked upon as no better than the beasts of the earth; and so degraded is their condition, that a man once taken prisoner, though he may have an opportunity of escaping, will refuse to do it, because he is looked upon with contempt by his own friends.

—A fighting-party, which left the bay from our immediate neighborhood two months ago, returned, bringing with them several slaves. Their cruelties toward the poor creatures against whom they went have been as great as ever. So far as we can learn, they had no fixed purpose against any particular people; but falling in with a detached body belonging to a party whom one of our powerful chiefs in the bay was conducting to his own district for protection, they killed several, and took as many prisoners as they were able. As soon as they returned the first news which we heard was, that they immediately killed a female slave in the most brutal manner that could be imagined: they chopped off her legs and arms, without first putting an end to her life; and then feasted themselves upon her body. She was an innocent woman; and was butchered, we were told, as a satisfaction for an adulterous connexion of her master.

—Warreepork, chief at Rangheehoo, having lost his only brother, Tuma, I went to see the corpse after it was laid out in state, according to the strict rules of their superstition. The deceased was placed in a sitting posture; the whole of his body being concealed, except the

upper part of his face, by different garments; and over all, was a serjeant's coat, almost new: behind were placed the two muskets which had belonged to him. Some of the relatives were hard at work, making the house which is to receive his remains; while the rest were seated around, uttering most lamentable ditties, which I understand are songs in general used on such occasions. Warreepork has not tasted food since his brother died; nor does he intend to eat until the ceremony is over. It is supposed, that the spirit of the departed hovers around, within a certain distance, for three days; after which the corpse is deposited, with great ceremony, in the place where it is to continue when the mourning ceases. It is a common practice to kill one or more slaves on these occasions, as companions for the departed on his way to the Rainga, or place of departed spirits; and it was proposed to kill one now, but Warreepork and the chief's father opposed it. Two days before Tuma died, it was supposed that the spirit had fled (probably he fainted) when the friends made a shout, which they thought was the means of his revival: he related that he had been to the North Cape, while apparently dead; but that a little girl, who died some time ago, met him on the ladder, by which they descend into the Rainga, and told him to return for a few days. The scene was continued the next day, up at the tapued eminence of the village. I felt much pity for the poor creatures, whose grief was apparently great, but who sorrowed as those that are without hope. Tuma was a perfect savage; and some years ago, on the death of a relation, killed a female slave, with a bill-hook, while washing clothes at Mr. Hanson's door, though Mr. Kendall and Mr. King interfered for her rescue. It is a proof that some change has taken place, that no victim was sacrificed for him.

—A shocking instance of cruelty was mentioned by captain Duke of the ship "Sisters," a few days ago; to which he was witness. Atoi, a chief, had a female slave who ran away a short time before: at length he saw her sitting among some natives at Kororareka, very near her master's home: he led her away, tied her to a tree, and shot her dead. Captain Duke heard of the circumstance, and went out to see what the case was; when he found the body of the girl under preparation for the native oven, the large bones of the arms and legs having been cut out. In answer to his expostulations, they said it was not his concern, and that they should act as they pleased.

—A child in our immediate neighborhood was drowned while the father was gone with a party to plunder. The mother made great lamentation; and called upon the people around to kill a companion for her child, while on its way to the Rainga. An aged female slave, who apprehended the consequence, took refuge among the fern, and hid herself; on which another female, a relative of the child, called to the slave, and said if she came to her she would be saved. The poor creature made her appearance; when the brother of the deceased child was called, who immediately despatched the slave with an implement for pounding fern-root. *Mr. W. Williams.*

Improving Prospects among the Natives.

The remaining extracts show that the Gospel has already begun its work and is exerting its silent and subduing influence.

As we have again arrived to another period in our journey through life, (new-year's day, 1828,) I can scarcely proceed without stopping a moment to take a view of the past. The last year commenced in trouble—in the overthrow of the mission at Whangaroa; and we ourselves were in considerable anxiety: but, through all, the Lord has brought us: not a hair of our heads hath yet been suffered to fall. Our influence with the natives has advanced, as we have increased our acquaintance. The schools have augmented and improved greatly; and we ourselves have made considerable progress in the language. *Mr. H. Williams.*

Among the natives living with our families and in the settlement, our prospect is brighter; yet the difficulties are not few among them, as will appear if we consider the manner in which they have been brought up. Every New Zealand child is an indulged child—permitted, from its infancy, to have its own will in all things—taught to despise the counsel of its parents; yea, even to curse them to their faces—accustomed, from early age, to obscene sights and tales, without control or reproof. Their evil habits are, therefore, very early formed; and it requires very much patience, forbearance, and compassion, to effect much good among them: yet, through the blessing of God upon our labors, many obstructions are removed—some of the natives about us begin to bear reproof, and will even acknowledge their faults—prejudices are removed—convictions are taking place—and concern for their future welfare is sometimes evident. This encourages us, among a number of discouragements, to hope, that ere long, the Holy Spirit will be copiously poured out upon them, which will effectually deliver them from the bondage of sin and satan. The attendance of the natives in the settlement on the means of grace is pleasing.

—Through the abounding mercy of our heavenly Father, we are all in good health, and living peaceably among the heathen, whose conduct for some months past has been very good. We lament that they are not more concerned about their spiritual welfare, but hope that there is a gradual and general improvement of character: this appears very evident, when we contrast them with the strangers, who, at times, visit us from distant parts of the island. We feel greatly encouraged that the natives will listen to the message of the Gospel, remembering that *faith cometh by hearing*; and that by listening they are in the appointed way of salvation. In our visits, we find them more serious, and not so much disposed to scoff as formerly; and they shew a consciousness of guilt, by their endeavors to apologise for and cover some of their crimes.—*Mr. Clarke.*

—On Saturday evening, (Dec. 8, 1827,) a messenger came down from the Kauakaua, to inform us that Tekoki, our principal chief, with many others were very ill, and wished to see us. Yesterday morning, (Dec. 9th,) Mr. Fairburn and I went up, to endeavor to administer to both their temporal and spiritual wants. We found the old chief and his wife, together with his son and his wife, lying in a thick wood, without any covering over them, exposed to the scorching heat by day, and to the heavy fogs at night. The chief and his son were both very ill of the influenza: the females were not so ill. After I had given them some medicine and applied some blisters, I spoke to them on the things of God: this seemed to be a dead letter.

Oh, when will the time come that these poor creatures shall be blessed with the hearing ear! After I had endeavored to administer to their wants and was taking leave of them, Tekoki's wife whispered to me—"We have sent for a wizard to speak over us, that our illness may be driven from us. It must not be so, must it?" I told them that the wizard could do nothing for them—that they were altogether wrong; but that if they believed in God, he was able to do all things for them. The manner in which Tekoki's wife told me of their having sent for the wizard was an evident token to me that her notions of the native superstitions were in a tottering state.

—Mr. H. Williams and I went to the Kauakaua, to visit the distressed natives. We found them collected together, working very hard in fortifying their place and collecting their food. The poor creatures appeared very thoughtful; some of them particularly so, when they were spoken to on the nature of the blessings attendant on the believer in Christ. Tekoki told us that he did not wish to fight or quarrel with the Napuis, but merely wished to be allowed to sit peaceably in his own place: he told us that he should continue to reside on the hill on which he then was, near his fortification—that he and his people should there live in one village—that they should set apart a place for public worship, so that when we came to speak to them we might find them altogether. They told us they did not mean to fight with the Napuis when they came, until the Napuis had killed at least four of their chiefs. They requested us to call upon God in their behalf, that the hearts of the Napuis may not be against them. These poor distressed creatures said they should also call upon God themselves. They requested us to be with them if possible when the Napuis came, to endeavor to make peace with them. Having consulted together on the subject before, we promised them to be here when the Napuis came, if possible. This seemed to raise their drooping spirits a little. We were much distressed in our minds on seeing the distress of the poor natives: they are indeed bound with the chains of misery and iron; they are without hope because they are living without God; there was nothing before them but death and darkness. How precious is the Gospel of Christ! When we returned in the evening, we heard that some of the Napuis had arrived at Kororareka, and were intending to go to the Kauakaua the next morning: we accordingly prepared to accompany them. Next morning we prepared our boat, and waited the movements of the natives, as they could be distinctly seen by us through a glass. When we saw them begin to move, we got into our boat, accompanied by the Rev. W. Williams also, and rowed after them. To our great satisfaction, we saw that there was but one canoe steering toward the Kauakaua, and that the other canoes went back. It was not long before we came up with them, and found that nearly all the principal chiefs were in the canoe and peaceably disposed. When we arrived at the Kauakaua, we found the whole of the natives gathered together, dressed in their war-dress, and all armed. After being made acquainted with the nature of the visit of the Napuis chiefs, the Kauakaua people prepared to receive them with every demonstration. After having had a sham fight, they all gathered together, and Tekoki made the first speech: he told them why he had fortified his place, and of the reports which

had been in circulation, and what his determination was if they still persisted in his overthrow. Rewa, the great Napui chief, spoke next: he told Tekoki that neither himself nor his people had any evil against him, but that he wished to live in peace. Several other chiefs made their speeches, but all to the same effect. After they had done, Tekoki took them all away to his place, and we left them very happy, and preparing to feast together. Thus ended this affair in the most satisfactory manner, which had been a cause of much anxiety and apprehension to us. Oh that our thankfulness did but keep pace with our mercies!

MISSION OF THE LONDON MISSIONARY SOCIETY IN JAVA.

THE station of the London Missionary Society on the Island of Java is at Batavia. It appears from the Missionary Chronicle that Mr. Medhurst, the society's missionary, has opportunity to preach to the various classes of people in the town, among whom are many Malays and about 20,000 Chinese. For the benefit of each of these there are regular services every Sabbath, at which many attend, and manifest a growing seriousness and greater acquaintance with scriptural truth. Mr. M. has under his care three Chinese schools, containing 60 scholars, who are doing well. There are also schools for Malay and Amboynese children.

Printing and Lithography.

Considerable progress has been made in preparing and printing religious tracts and portions of the Scriptures. During the year 1827, 10,000 copies were printed by the mission and as many more obtained from other sources. Facilities for diffusing knowledge by means of the press are greatly increasing. In July, 1828, Mr. Medhurst writes—

The printing department has been busy for the last six months. Several thousand copies of books and tracts have been struck off from the old blocks, and sent to the brethren at Malacca and Pinang. The lithographic press, sent out by the Society, has, after some trouble, been made to answer, not, perhaps, so well as in a colder climate, but sufficiently well to answer every purpose of plainness and perspicuity. Fearing, lest after some time our stock of stones would be exhausted, I took a short journey to the mountains in the interior, to look for lithographic stones, which I have succeeded in procuring. I have got several transported hither, and sawed and polished for the purpose, which, on trial, work very clear and good impressions. We have also made a new wooden press; and we have been fortunate enough to purchase another of iron, with all the apparatus, very cheap; so that we can now multiply lithography to any extent.

An advantage of lithography is, that we can, by its means, print books, &c., in any language, and in any character. I have found it of peculiar advantage in printing in Malay, in which language I have long wished to produce a work

on a larger type, and more like their own written books. The Malays have few or no printed books; and when they are presented with one executed by letter press, they find it altogether so unlike their own, and so foreign in its appearance, that they are inclined to reject it on this ground alone. Besides, the natives here have been accustomed to read books with points, which it is difficult to put to every word in letter-press. All this is easily remedied in lithographic printing: books printed in this mode, have every appearance of manuscript; the points may be easily added; and with a Mohammedan inscription at the beginning, our publications find as ready an admittance among the people as their own. There have been already printed at the lithographic-press,—a new edition of Mr. Collie's school-books, much revised and corrected, consisting of seven hundred copies, each containing twenty-seven pages; two hundred copies of a Malay prayer of eight pages; a new edition of Mr. Robertson's "Way of Salvation," with points, consisting of three hundred copies, each containing fifty-six pages; and a part of a new system of Chronology, and a Scripture school-book, on the plan of Mrs. Trimmer, the number of copies of each being one thousand.

Chinese and European Chronology compared.

The coincidences mentioned under this head are interesting in themselves, and still more as throwing light on the systems of the Chinese.

The work on chronology is a comparison between the Chinese system and our own, from the earliest period till the present time. The page is divided into two parts, the top of which is occupied by a sketch of Chinese chronology, and the bottom by one of ours. The two systems are made exactly to correspond together, year for year; and the similarity between them, particularly in the early periods is remarkable. According to both systems,—the first man had three sons or successors,—notices of intercourse between celestial and terrestrial beings, or good and bad persons, occur at the same time,—the accounts of the flood agree nearly to a year,—ten generations of men seem to have passed away between the creation and the flood,—and wine was discovered nearly at the same period. The seven years of famine in Egypt, have seven years of famine in China exactly corresponding; and Samson's strength has its counterpart in China, where a strong man flourished nearly at the same time, who was likewise deceived and ruined by a woman. If we add to these, the well-known tradition among the Chinese, of a Sage who was to arise out of the west, and the emperor Ming-te's actually sending ambassadors to search for him, about the period of the Christian era, we shall find that all these circumstances exhibit a striking coincidence between their chronology and Scripture facts, which seems to indicate that the former is borrowed from the latter. In this work, I have not asserted that the events spoken of by eastern and western chronologists, are the same; but I have placed them in connexion with each other in the same page, and at the same period, leaving the readers to form their own conclusions. I have been led to draw up this work from the consideration of the practice of the Chinese, in boasting, so often as they do, of their high antiquity, looking with contempt on the compara-

tively modern dates of Europeans, and throwing out the hint, that we have no records of a date older than the Christian era. I have, therefore, endeavored, by a regular exhibition of dates, and by the production of incidents connected with every remarkable period, to show them that we have a system of chronology that can be depended on, more authentic and ancient than their own; that the world has stood so long as assigned to it by that chronology; that Moses, by divine inspiration, gave an accurate account of the creation, and of subsequent events, long before the Chinese had any writers of note and eminence; that those works which they had, were nearly all destroyed about the time that the Pentateuch was translated into Greek; and that thus, while the authenticity of the one was more than doubled, the genuineness and very existence of the other was brought into the greatest doubt and uncertainty. I have pointed out the sad mistake they made, when, looking for the western Sage, they pitched upon a fictitious Buddha; whereas, had they only sought a little farther, they might have found a real Christ, the Saviour of the world, by the introduction of whose doctrine into China, the happiness of their nation would have been promoted both in this world and that which is to come. All this being comprised within the short space of thirty-seven pages, it follows, that very little more than the names of kings and the periods of their reigns, with here and there a notice of remarkable events, could be inserted; yet, I hope that the work will prove interesting. The notices of Chinese chronology, being taken from their own historical records, will tempt some to peruse the book, who would throw it aside, if it contained only foreign names, dates, and allusions. To the Lord, however, I commit it, in the hope that though it contains not many exhortations to repentance and piety; yet, in connexion with other books of a more decidedly practical tendency, it will prove useful in undermining some prejudices, and in leading the impartial inquirer a little way on, in his search after truth.

Preparation of the Scriptures for the Japanese.

In addition to the preparation of books for the various classes of people on the island of Java, it has lately been the desire of Mr. Medhurst and of the other missionaries to the Chinese to ascertain what changes, if any, must be made, in the Chinese translation of the Scriptures, in order to their being understood in Japan. To ascertain this, Japanese books were wanted: but none were accessible. During the year 1827, a collection of Japanese books, consisting of valuable dictionaries and other standard works, providentially came into the hands of Mr. M. From them he obtained a knowledge of many important facts respecting the history and language of that secluded people.

From my anxiety to collect as many materials as possible, while the opportunity lasted, I have had less leisure for studying the language itself; but from what little insight I have been able to get into it, I have found that the Chinese characters are not in general use in Japan, except in a very abbreviated form, or with some Japanese characters by their side to explain

their meaning. The Japanese alphabet consists of forty-seven letters, of which there are two forms, like our German text and the Roman letters; and either one or other of these forms appears by the side of the Chinese in almost all their books. Books, therefore, to be generally useful in Japan, must be written in this way; and with the helps now in my possession, I have little doubt of being able, if spared, to make such an addition to the present version of the Chinese Scriptures, as to render them intelligible to the Japanese. Providence in the mean time may open a way for the admission of light into that dark and benighted land. It is a good omen, that books begin to be brought away from Japan, and that missionaries have fallen in with them; perhaps something better may still be in reserve: our duty is to embrace the first opening, to make the best of the means placed in our hands, and leave the event to God. Japan has been hitherto sealed against the Gospel—no missionary could possibly come near its shore, neither could any native come from thence—little was known of their language by the propagators of true Christianity, and little did the Japanese know of our religion as it really is. Now God seems to be opening a way for us to acquire some knowledge of the former; and who can tell, but in the course of a few years, he may also bring about the means of communicating the latter! Their books are travelling westward toward us, and seem to invite us to travel eastward in our thoughts and exertions towards them. Oh, that the Lord would answer our expectations, that men "may fear Jehovah from the west, and his glory from the rising of the sun." The word Japan, *Jih-pin*, means expressly "the rising sun;" so that this prophecy in Isaiah may be accommodated, without much distortion, to the present case.

In July, 1823, one year subsequently, Mr. Medhurst writes on the same subject:—

With respect to the Japanese books which I formerly mentioned, as having been procured and copied, I have endeavored to compare and study them, as far as my limited means and opportunities would allow. The translations from the Chinese into Japanese, particularly the four books, I found comparatively easy, and read a large portion of them; but the original Japanese books were not so readily decyphered. One difficulty arose from the Japanese dictionaries not being alphabetically arranged throughout. To remedy this, I resolved to re-arrange them. This work is half done, and will, I hope, soon be completed. Though I may be able to make out original Japanese books, and even to read them with facility; yet, it will be scarcely possible to gain a perfect knowledge of the language, much less to write in it, or translate into it, without having intercourse with the people, hearing their pronunciation, and being enabled to judge of their phraseology and style.

MISSION OF THE LONDON MISSIONARY SOCIETY IN MADAGASCAR.

Second Report of the Missionary School Society, 1823.

THE schools in the island of Madagascar were under the parental and efficient patronage of Radama, the late king. Since his death, they

are no less cordially supported by his successor in the government. Schools were first established on the island in 1820, by the agents of the London Missionary Society. The School Society was formed in 1826. The following remarks respecting the character and policy of the late king and the changes effected by his exertions, are made in the report.

We know not to give flattering titles, and it would ill become us to indulge in the spirit of adulation; but surveying the past history of Madagascar, and contrasting with it the existing state of things, under the fostering care of its present monarch; considering the humane policy of his victories, the extent of his territories, the number of his subjects, the equity of his proceedings, and his anxiety to promote the education of his people, we think he may justly be entitled to the appellation of Radama the great. We are happy to bear our public testimony, that his majesty has continued to afford during the past year his patronage and encouragement to the efforts of this society.

We cherish the hope that the message of the 18th of March, will prove the means of augmenting the number of scholars, and of establishing schools in other districts, during the ensuing year; and that thus a door, wide and effectual, may be opened for increasing usefulness. We may quote one part of the royal address, as bearing on this object. "The king urges upon you all to send your children to school, and to replace those who have left, in order that they may learn good principles, and be enabled, by the art of writing, to commit to paper their family concerns, so that disputes and contentions, deceits and wars may cease."

With reference to the manner of superintending the schools and the preparation of books, the report states—

Eight of the first students were appointed, in February, 1827, to visit the schools every month, and to make their report to your committee. The result of their inspection is regularly inserted in a journal kept for that purpose. At the close of their visit in each village, a prayer meeting is held, and an address delivered to the scholars.

Ever since the establishment of schools in Madagascar, the want of elementary books, in the native language, has been deeply felt. Great inconveniences arose from having merely slates, boards, and manuscripts. It was, therefore, with unfeigned pleasure, the committee saw the printing press, belonging to the London Missionary Society, set up in Tananarivo, towards the close of the year 1827. They are happy in seeing some reading lessons, an introductory spelling-book, a catechism, and hymn-book, together with some portions of the holy Scriptures, already printed; and with which the schools are supplied from month to month.

The annual examination of the schools was held in March, 1828; at which the king was present, and publicly exhorted the scholars to be diligent in availing themselves of the advantages of the schools, and acquiring a knowledge of the

holy Scriptures. After the details of the examination the report proceeds—

One hundred and twenty girls have left the central school, who have been taught needlework by Mrs. Jones and Mrs. Griffiths, in addition to the other branches of knowledge. Several others learn needlework of Mrs. Johns, and some of Mrs. Cameron.

In order to obviate, or lessen the prejudices cherished by some of the parents, who reluctantly allow their children to attend the schools, or to continue long in them, a general regulation has been formed, that, as soon as scholars are able to read with facility, to write a good legible hand, to repeat the whole of the catechisms, and have advanced in arithmetic through the rules of fellowship and proportion, they shall be at liberty to be withdrawn, and their vacancies filled up by new pupils. The competency of the scholars to leave is determined by the missionaries at the monthly examinations.

Messrs. Jones and Griffiths, by weekly turns, superintend the first class, with the teachers of all the schools, every afternoon. It is understood, that, as each country school has two teachers, one should be at the capital, by rotation, to receive instructions; and where the number of scholars exceeds eighty, four teachers are appointed, two of whom attend in rotation.

From a summary view of the schools as they were at the time of examination, it appears that the whole number of schools was 33; the whole number of scholars 2,309, average attendance, 1,449; the number of teachers and assistants, 90; and 909 had left the schools with such an education as they afford. At the time when the circular, from which the extract below is taken, was issued, there had been a very considerable increase; and by communications of a still later date, the number of schools is stated to have increased to upwards of 90.

The labors of this society are not affairs of mere speculation. A considerable trial has been already made, and the attempt has succeeded beyond expectation. Schools are established, many have been instructed, many are still in the schools, and pressing applications are made for new ones. In the year 1825, sixty-four scholars left the school; in the year 1826, one hundred and eighty-five; and in the year 1827, nine hundred and nine; making a total of upwards of a thousand. Besides this number, several youths, as may be seen from the report, are employed in different departments in the society, as teachers, &c.; and many of those who have left, have been appointed by his majesty to fill important official stations in the service of their country.

It will be seen by the report, that the schools of this society embrace children of both sexes, and of all classes; that they are at once weekday and Sunday schools; that elementary instruction and Christian knowledge are combined; that a care is still exercised over those who leave the schools; that a succession of scholars is secured by arrangements from the king with the head people of the villages; that the schools are made to furnish new teachers from

themselves; and that the whole are subject to the visits and superintendence of the missionaries.

DOMESTIC.

BAPTIST TRIENNIAL CONVENTION.

THE following account of the meeting of this body, and of the communications made to it are taken from the *Columbian Star*.

The convention met in Philadelphia April 29th. The Rev. Robert B. Semple, of Virginia, was chosen chairman, and Rev. Howard Malcom, of Boston, secretary. Delegates from ten different States were present. The Rev. Dr. Bolles, of Salem, read the report of which the following is an abstract.

Burmah.

At Maulaming, 21 native converts were baptized from January to September 1828. Among these was a distinguished native by the name of M'Donald, who is represented as possessing a true missionary spirit.

Boarding School. Eight of the youths in the boarding school had been admitted to baptism. —This accession was so remarkable as to have all the indications of a revival of religion among ourselves. The first fruits of this pleasing excitement was a little girl, the only survivor of a school which had been commenced in Ava, by Mrs. Judson.

Printing Establishment. The prospect that sufficient means will be procured to print an edition of the Scriptures in the language of the country, is encouraging. The American Bible Society has generously given \$1,200 towards the accomplishment of this object. Liberal persons about the 1st of Jan. 1829, came forward with offers of \$50 each, provided others would do the same, making up according to one proposal \$1,000 by the first of April, and according to another, \$5,000 in five years. The first has been promptly met, and good progress made in the second, so that both may be realized. A printing press very complete is now ready to be sent on.

Active measures are taken to secure the printing and circulation of tracts in the Burman language. The American Tract Society have given the sum of \$300 towards this object, and the Baptist General Tract Society contributes \$100 at present.

There are at Maulaming four native assistants.—Travellers frequently stop on their way, to hear the word of God, and then proceed, so that no estimate can be formed of the amount of good done from visible appearances, since those who hear once and then proceed, may carry the glad tidings to others at a distance.—A native preacher is laboring at Rangoon, where about thirteen native Christians are remaining in secret for fear of persecution.—M'Donald, a native convert, gave up a lucrative situation, because it required his attendance on Lord's days.—Many of the converts have imbibed the spirit of primitive Christianity, and are zealously engaged in efforts to turn their countrymen from idols to the living God.—A communion at the Lord's supper exhibited the unusual spectacle

of twenty native communicants.—Most of the male population in Burmah can read, and consequently tracts may be circulated there with great advantage.

Intelligence from Tavoy, the station occupied by Mr. and Mrs. Boardman, down to Oct. 1828, has been received. The most sanguine anticipations of the friends of missions have been realized in reference to this station.

North American Indians.

At Carey, among the Putawatomes, the number of scholars has been about 70. Four have lately been added to the church at that place. The school at Thomas, among the Ottawas consists of 25 scholars.

The school at the Valley Towns, among the Cherokees, contains about 25 scholars. Mr. Jones, the missionary, has made much proficiency in the language and the prospects for usefulness are improving.

At the Withington station, among the Creeks, the state of things is discouraging, owing to the violent persecutions of the natives. Its abandonment seems inevitable.

ANNIVERSARIES IN THE CITY OF NEW YORK.

A BRIEF notice of the meetings of the principal benevolent societies, recently held in New York, as given in the papers of that city, is inserted here. A survey of their operations during the last year, will be given when their respective annual reports shall be received.

In noticing these anniversaries, the editors of the New York Observer remark—

It will be seen that *three* Societies have celebrated their *first* anniversaries here during the present week, while those of longer standing have been making noble progress.—The receipts of the American Bible Society have increased from \$75,879 93 to \$143,184 33 (more than the receipts of the *two* preceding years;) and the number of books issued is 200,122, being an increase over the issues of the preceding year, of 65,515.—The receipts of the Home Missionary Society during the year amount to \$26,997 31—being \$6,198 03 more than those of the year preceding; and the number of its missionaries and agents has been increased from 201 to 304.—The report of the American Tract Society exhibits an increase in its receipts of more than \$15,000—the whole amount being \$60,153 98; while the number of tracts printed has increased to 6,268,000, being a gain of 1,249,000.

AMERICAN SEAMEN'S FRIEND SOCIETY.

THE first anniversary of the society was held in Wall Street Church, on the evening of May 12th, Francis Markee, Esq. in the chair. The services were introduced with prayer by the Rev. Dr. Codman, of Dorchester, Ms. The report was read by the Rev. Joshua Leavitt, the corresponding secretary, and general agent; after which addresses were made by the Rev. Dr. Matthews, of New York, and the Rev. Messrs. Linsley, of Hartford, Ct., and Melvaine, of Brooklyn.

AMERICAN TRACT SOCIETY.

THE annual meeting of the society was on the morning of May 13th, in the Wall Street Church, S. V. S. Wilder, Esq., the president, in the chair. The Rev. Dr. Richards, of Auburn, opened the meeting with prayer. The report of the treasurer was read by Mr. Moses Allen, and that of the directors by Mr. William A. Hallock, the corresponding secretary. Addresses were afterwards made by the Rev. Messrs. Baldwin of New York; Going, of Worcester; Cornelius, of Andover; Clark, of Bennington; Beman, of Troy; Galusha, of Whitesboro'; and Temple, of the Mediterranean mission. Receipts of the society, \$60,153 98. Issues of tracts during the year, 6,268,000.

AMERICAN BIBLE SOCIETY.

THE anniversary of this society was held on the morning of Thursday, April 14th, at the Wall Street Church, the president, Richard Varick, Esq. in the chair.—The treasurer, John Adams, Esq., and the secretary, Rev. J. C. Brigham, read their respective reports; and addresses were delivered by the Rev. Messrs. Muhlenburg, of Flushing; Stanford, of New York; Temple, of the Mediterranean mission; Cushman, of Philadelphia; and Patten, of New York; and by Drs. Beecher, of Boston, and Milnor, of New York.

AMERICAN HOME MISSIONARY SOCIETY.

THE annual meeting of the society was held at the Wall Street Church, on Wednesday evening, April 13th, Hon. Stephen Van Rensselaer in the chair.—Knowles Taylor, Esq., the treasurer, and the Rev. Absalom Peters, the secretary, read their respective reports, after which addresses were made by Hon. Charles Marsh, Judge Woodworth, Rev. Dr. Codman, Rev. Elias Cornelius, Rev. J. Van Vechten, Rev. Dr. Matthews, Rev. Prof. Hodge, and Rev. Dr. Beecher.

AMERICAN PEACE SOCIETY.

THE first anniversary of the society was celebrated at the Bowery Church, on Wednesday evening, April 13th.—The report was read by William Ladd, Esq., the secretary, after which the meeting was addressed by the Rev. Messrs. Colton, Frazer, Mead, and Temple.

GENERAL SABBATH UNION.

THE first anniversary was held on Tuesday morning, April 12th, at the Methodist church in John Street. Hon. S. M. Hopkins presiding.—The report was read by the Rev. Mr. Bruen, and several resolutions expressing the views and purposes of the union were adopted.

Miscellaneous.

THEOLOGICAL SEMINARIES IN THE UNITED STATES.

THE summary view of the Theological Seminaries in the United States is taken from the Quarterly Journal and Register of the Education Society.

<i>Seminaries.</i>	<i>Denomi- nation.</i>	<i>Insti- tuted.</i>	<i>No. No. Ed. Prf.</i>
Bangor Theological Seminary, (Me.)	Congrega.	1816	51 2
Andover Theological Seminary, (Ms.)	Do.	1808	444 4
Newton Theological Institution, (Ms.)	Baptist,	1825	7 2
Theological School, (Cambridge, Ms.)	Unitarian,	1816	4
Theological Department, Y. Coll. (N. Haven, Ct.)	Congrega.	1822	42 4
General Theo. Sem. of the Prot. Epis. chh. (city of New York,)	Prot. Ep.	1819	123 5
Theological Seminary of Auburn, (N. Y.)	Presbyt.	1821	106 3
Hamilton Lit. and Theo. Institution, (N. Y.)	Baptist,	1820	20 4
Hartwick Theo. Seminary, (N. Y.)	Ev. Luth.	1816	13 2
Theo.Sem. Ref.Dutch chh. (N. Brunswick, N. J.)	R. Dutch,	1784	147 3
Theo. Sem. Pres.chh. U.S. (Princeton, N. J.)	Presbyt.	1812	470 3
Sem. Gen.Syn.Evan. Luth. chh. U. S. (Gettysburg, Pa.)	Ev. Luth.	1836	6 1
Theo. Sem. Ger. Ref. chh. (Carlisle, Pa.)	Ger. Ref.	1825	7 1
West Theo. Sem. (Alleghany-town, Pa.)	Presbyt.	1828	1
Theo. Sem. of Virginia, (Alexandria.)	Pro. Epis.	1823	60 2
Union Theo.Sem. (Pr. Ed. Co., Va.)	Presbyt.	1824	11 2
South. and West. Theo. Sem. (Maryville, Ten.)	Do.	1821	22 2
Rock Spring Theo. School, (Illinois.)	Baptist,	1827	1

The foregoing table contains 13 theological seminaries, connected with eight denominations of Christians; at which have been educated, (the number educated at one not being ascertained,) 1,529. The number of students that left in 1828, was 103. The number now connected with them all is 599; of whom 291 are aided to a greater or less extent by the funds of the respective seminaries or of education societies. The libraries of these seminaries contain 35,960 volumes. Number of professors 46.

CHEROKEE TRADITIONS.

In the number of this work for April, p. 131, some statements were copied from the Cherokee Phoenix, respecting the former customs of the Cherokees. Some further statements on that subject, copied from the same paper, are added here.

It is impossible, at this late day, to distinguish accurately between ancient traditions of the Cherokees and modern fictions, or between those which are purely original, and those which have been derived, wholly or in part, from intercourse with the whites. Their traditions are fading

from memory, and only a few aged men can give much information respecting them.

I lately visited a Cherokee man of advanced age, for the purpose of learning from him such things as, when he was young, he had heard from the aged.

In each assembly among the Cherokees, the old man said, it was customary to appoint some aged man, one of the head men of the villages, to rehearse traditions; which he did in a set speech, continuing his discourse although the company might be dancing, or however inattentive. Old men at that time were many. When he was young he was careless and inattentive, and therefore knows less of traditions than he might have known.

Unity of God.—The Cherokees, my informant said, have never acknowledged but one God, the Creator. He was altogether benevolent and good.

Inferior Beings.—They believed in the existence of evil beings, the authors of all mischief, who, as well as the Creator, dwelt above. These were the beings dwelling above, who decided in grand council that man should be subject to death. He does not recollect whether he ever heard of any good beings dwelling above, except God. He may have been told of such, but if so, he was so inattentive as not to recollect. Whether these evil beings were spiritual or corporeal, he does not remember to have heard, and never formed any definite idea. He only understood them to be evil, and the authors of evil.

Religious Worship.—The only religious worship of which he had any knowledge was connected with what is termed conjuring, and as he is no conjurer, he has had little knowledge of this. Addresses are, however, and always were made by the conjurers to the Supreme Being.

Green Corn Dance.—This was an annual festival, of which he does not know the origin or design. He supposes the conjurers know. The day was appointed by the old people. The conjurers prepared a sort of medicine, and seven families were appointed to furnish corn for the feast. Every one must take a portion of the medicine, and a portion was offered, by throwing corn into the fire, before any one could eat. Before this feast, it was unlawful to eat of the new corn of the season, and no person was ever known to transgress. After it all might eat freely.

City of Refuge.—The Cherokees had a city of refuge for the manslayer. This was Echota, their honored town, of which my informant was once an inhabitant. Whoever had killed a person, whether intentionally or by accident, had the privilege of fleeing to this town, where he was safe from the avenger. The condition of his residence was, that he should go out to battle in the next war that might occur, in which if he killed or took prisoner an enemy, he was free. If after that he was killed, the avenger was demanded by the chiefs of Echota, and put to death. If he was unsuccessful in the first war, he must renew the attempt in each succeeding war, till he was successful, or till he died; never being free from the city of refuge on any other condition.

Future State.—The old man knew no tradition respecting a future state, and thought nothing of any life beyond the present. He had a

fear of offending God, and an apprehension of punishment, but death was the greatest and last evil which he feared.

Polygamy.—I had heard it said that polygamy was unknown among the Cherokees, till it was introduced by resident whites. I therefore inquired of the old man, who replied that such a custom formerly existed, but was unfrequent.

These are some accounts of the traditions and former custom of the Cherokees, as I derived them, by the aid of an interpreter, from a single individual, who did not profess great knowledge respecting them. Other aged persons would doubtless differ from him in some particulars, and probably more information might be obtained from some aged conjurer.

MISCELLANEOUS INTELLIGENCE.

AFRICA.

The Rev. Mr. Wolf, one of the missionaries of the German Missionary Society, near Liberia, died early in January last, and Mr. Hegele, another member of the same mission has returned to Ger-

many on account of loss of health.—It is the intention of the society to send additional laborers to the same field immediately.

FRANCE.

A letter dated at Paris, 27th of Feb. states that the French Protestant Missionary Society will send out its first missionaries to the heathen in about a month. The mission, consisting of three, is destined to South Africa, and will proceed in company with the Rev. Dr. Philip, of the London Missionary Society's mission in that quarter.

GREAT BRITAIN.

The London Missionary Society has recently received a donation of *ten thousand pounds* (\$44,444 44) from a single individual.

National Education Society.—This society has in a course of instruction at its schools, 48,922 scholars attending daily, and adding those who attend on Sunday only, 54,112; all from those classes where they would otherwise have been exposed to ignorance and vice. The society has erected 474 school rooms, and trained up at its central school, designed for the purpose, 400 teachers. The Church Sunday Schools in England and Wales, which are under the care of the society, contain 550,428 scholars.

American Board of Foreign Missions.

ANNIVERSARY OF AN AUXILIARY.

MASSACHUSETTS. The Auxiliary of Essex County held its 3d anniversary at Haverhill, April 21st. After the usual reports had been read, the audience was addressed by the Rev. Dr. Dana, Rev. I. R. Barbour, and Rev. J. P. Cleaveland, members of the society; and by the Rev. Dr. Beecher, who attended as a Deputation from the Board.

Rev. George Cowles, Danvers, *Secretary*; Mr. Joseph Adams, Salem, *Treasurer*.

FORMATION OF ASSOCIATIONS.

MAINE. Penobscot co. Garland. Gent. and Lad. Asso. Rev. Isaac Wilkins, Pres. Jonas Parker, V. Pres. Isaac Wheeler, Esq. Sec. Ansel Field, Treas. 6 coll. Formed March 23.

Brownville. Gent. and Lad. Asso. Rev. Nathan W. Sheldon, Pres. Dea. F. Brown, V. Pres. Hon. M. Greenleaf, Sec. Rev. N. W. Sheldon, Treas. 5 coll. March 30.

Sangerville. Gent. and Lad. Asso. Rev. Henry Sewall, Pres. Doct. Moses Ayer, V. Pres. Edward Mitchell, Esq. Sec. and Treas. 6 coll. April 3.

Foxcraft. Gent. and Lad. Asso. Joshua Mitchell, Pres. Maj. P. P. Furber, V. Pres. Rev. Thomas Williams, Sec. Capt. Joel Pratt, Treas. 7 coll. April 2.

Somerset co. Monson. Gent. and Lad. Asso. Rev. Anson Hubbard, Pres. Dea. A. Goodell, V. Pres. Dea. L. Hyde, Sec. Samuel Whitney, Esq. Treas. 7 coll. April 6.

Bloomfield. Gent. and Lad. Asso. Rev. Fifield Holt, Pres. Dea. J. Kimball, V. Pres. Weston B. Adams, Sec. Doct. James Bowen, Treas. 7 coll. April 14.

Industry. Gent. and Lad. Asso. Cornelius Norton, Esq. Pres. Daniel Shaw, Esq. V. Pres. Newman T. Allen, Sec. Pelatiah Shorey, Treas. 7 coll. April 23.

NEW YORK. Columbia co. Green River. Gent. and Lad. Asso. Rev. Timothy Woodbridge, Pres. David C. Osborn, Sec. Eliada Cole, Treas. Feb. 19.

Livingston. (Ref. Dutch Cong.) Gent. Asso. Samuel Ten Broeck, Pres. Sturgis Sloane, V. Pres. Henry Reed, Sec. Doct. John McClellan, Treas. 5 coll. March 15.

Hudson Point Works. Gent. Asso. R. Marshall, Pres. Thomas S. Mesick, V. Pres. Peter Barker, Sec. R. Marshall, Treas. 3 coll. March 27.

Greene co. Catskill. Gent. and Lad. Asso. Rev. David Porter, D. D. Pres. Thos. B. Cooke, V. Pres. C. Day, Treas. James G. Elliot, Sec. 8 coll. April 6.

Orange co. Scotchtown. Gent. Asso. Rev. Methuselah Baldwin, Pres. Maj. John White, V. Pres. Samuel Milspaugh, Sec. John McWilliams, Treas. 4 coll. Jan. 25.

Goshen. Gent. and Lad. Asso. Thomas W. Bradner, Pres. Richard Jackson, V. Pres. William Arnal, Sec. Rev. Ezra Fish, D. D. Treas. Feb. 2.

Hopewell. Gent. and Lad. Asso. Rev. Hugh M. Koonts, Pres. Col. M. Crawford, 1st V. Pres. Daniel Bull, 2nd V. Pres. James H. Crawford, Sec. James J. Crawford, Treas. 13 coll. Feb. 1.

Sullivan co. Bloomingburg. (Ref. Dutch Cong.) Gent. and Lad. Asso. Rev. Samuel Van Vechten, Pres. Jonathan Miller, V. Pres. Robert Smiley, do. James Fatkner, do. Charles Bodie, do. John Still, do. Doct. G. S. Corwin, Sec. Gabriel H. Horton, Treas. 12 coll. Feb. 1.

MASSACHUSETTS. Essex co. Salem. Gent. Asso. Rev. William Williams, Pres. William B. Dodge, V. Pres. Rufus Putnam, Sec. Jos. Adams, Treas. 4 coll.—Lad. Asso. Mrs. Wm. Williams, Pres. Mrs. Geo. H. Smith, V. Pres. Mrs. Charlotte Burley, Sec. Mrs. Isaac P. Foster, Treas. 4 coll. April.

OHIO. Wayne co. Mount Hope. Lad. Asso. Mrs. W. Hamilton, Pres. Mrs. C. Hoy, Sec. Mrs. I. Fulton, Treas. 4 coll. April 6.

Congress. Lad. Asso. Mrs. W. Stanley, Pres. Mrs. I. Jeffry, Sec. Mrs. T. McCoy, Treas. 3 coll. April 12.

Jeromeville. Lad. Asso. Mrs. I. McMahan, Pres. Mrs. R. Hargrave, Sec. Mrs. I. McCombs, Treas. 7 coll. April 19.

Donations

FROM APRIL 16TH, TO MAY 15TH, INCLUSIVE.

I. AUXILIARY SOCIETIES.

Charleston, S. C. J. Tyler, Tr. Asso. in Circular chh. 115; sub. sch. in do. for Michael B. Latimer, in Ceylon, 40; Of \$989 ackn. in the number for Aug. 1828, p. 263, THOMAS FLEMING, THOMAS NAPIER, JASPER CORNING and CHARLES MCINTIRE paid each \$200, and are constituted Honorary Members of the Board.
Chittenden co. Vt. S. Hickok, Tr.

155 00

Jericho, Fem. benev. so. 7,73; la. 12;	19 73	
Milton, Asso.	20 89	40 62
Columbia co. N. Y. I. Platt, Tr.		174 14
Essex co. Ms. J. Adams, Tr.		
Andover, W. par. Gent. 22,10; la. 26; indiv. 1,90;	50 00	
Beverly, Gent. 63,37; la. 36,07;		
mon. con. 34,65;	134 29	
Boxford, 1st par. La.	26 81	
2d par. Gent.	25 00	
Bradford, E. par. Gent. 10,75; la. 13,35; so. for ed. hea. chil. 2,37;	26 37	
W. par. Gent. 21; la. 33;	54 00	
Byfield, Gent. 23,50; la. 18,05;		
mon. con. 17,64;	59 19	
Danvers, N. par. Gent. 30,36; la. for ed. hea. chil. 32,35;	62 51	
S. par. Gent. 55,75; la. 52,95;		
chil. in sub. sch. 8,16;	116 86	
Haverhill, 1st par. Mon. con.	48 75	
14,75; la. 34;	14 76	
Ipswich, 1st par. Gent.		
Manchester, Gent. 15; la. 12,50;	38 50	
mon. con. 11;		
Marblehead, Gent. 78,74; la. 81,26;	200 00	
mon. con. 40;		
Newbury, 1st par. Gent. 26,55;	62 73	
la. 36,17;	14 90	
Belleville par. La.		
Newburyport, 3d presb. chh.		
Gent. 10; la. 8; a friend, 1;	19 00	
New Rowley, Gent. 20,10; la. 16,02;	36 12	
Rowley, 1st par. Gent. (of which for Ezekiel Rogers and Willard Holbrook, in Ceylon, 24,47);	78 73	
la. 34;		
Salem, Tab. so. Gent. 217,75; la. 133,28; mon. con. 10,37;	361 40	
S. so. Gent. 50,56; la. 46,46; circle of industry, 16; mon. con. 9,47;	122 49	
Topsfield, Gent. 5,60; la. 17,95;		
mon. con. 14,36;	37 81	
West Newbury, 3d par. Gent. 15,33; la. (of which 13th pay. for John Kirby, in Ceylon, 14);	49 45	
34,12;		
	1,630 66	
Ded. expenses,	20 00	1,619 66
Essex co. N. J. T. Frelinghuysen, Tr.		347 85
Franklin co. Vt. H. Janes, Tr.		
Enosburg, Gent. 9,18; la. 12,37;	21 45	
Georgia, La.	2 76	24 21
Hartford co. Ct. J. R. Woodbridge, Tr.		
Hartford, N. so. Mon. con.	37 52	
S. so. Mon. con.	30 00	
Suffield, 1st so. Mon. con.	20 00	
Wethersfield, Fem. mite so. for Wethersfield school at Bombay;		
30; fem. seminary, 12,88;	42 88	130 40
Lincoln co. Me. W. Rice, Tr.		
Boothbay, Gent. 8; la. 9,75;		17 75
Mercer co. Pa. R. Patterson, Tr.		
Amity, Asso.	9 06	
Fairfield, Asso.	15 17	
Plain Grove, Asso.	9 50	33 73
Middletown and vic. Ct. R. Hubbard, Tr.		
Durham, Gent.	11 50	
Middletown, Gent.	35 00	46 50
Morris co. N. J. J. M. King, Tr.		105 00
New York city and Brooklyn, W. W. Chester, Tr.		
Towards extra effort,		500 00
Northampton and neighb. towns, Ms. E. S. Phelps, Tr.		
Amherst, Miss. so. of Acad.	24 00	
Belcherstown, A friend,	10 00	
Cummington, Gent.	7 00	
Goshen, La.	12 45	
Worthington, Gent. and la.	3 00	56 45
Oneida co. N. Y. A. Thomas, Tr.		
Clinton, Asso. in cong. chh. 18,52; indiv. 6,48;	25 00	

Homer, Mon. con. in 1st presb. chh.	72 75	
Leyden, M. f. 3; mon. con. in 1st presb. chh. 2,44;	5 44	
Marshall, Hanover so. Asso. 21;		
D. Barion, 12;	33 00	
Onondaga, Fem. for miss. so.	12 00	
Paris, La. sewing and read. so.	20 00	
Sherburne, 1st so. Mon. con.	5 75	
Trenton, Asso. 7,11; L. Younglove, 2,50;	9 61	
Utica, Gent. in 1st presb. so. 23,43; mon. con. in 2d do. 16;	39 43	
Whitesboro', Asso. 103; fem. miss. so. (of which to constitute the Rev. C. G. Finner an Honorary Member of the Board,		
50); 67; S. S. Peck, 3;	173 00	395 98
Palestine Miss. so. Ms. E. Alden, Tr.		230 89
Pittsburgh and vic. Pa. M. Allen, Tr.		
Licking, Fem. benev. so.	11 25	
McKee's Port, Asso.	10 34	
Mingo Creek, Asso.	66 62	
Neshanock, Asso.	13 50	
Pleasant Valley and Salem, Asso.	12 20	
Richland, Fem. benev. so.	3 50	
Slippery Rock, Asso.	6 50	123 91
Rutland co. Vt. J. D. Butler, Tr.		
A lady, av. of beads,	3 00	
East Rutland, Gent. 40; la. 26,23;		
mon. con. 63,37;	129 60	
Pawlet, Cent. so. for John Griswold, in Ceylon,	12 00	
Pittsford, Gent. 66,43; la. 48,81;		
mon. con. 25,87; av. of a ring, 29 c.	141 40	
Sudbury, La.	9 69	295 69
Windham co. Vt. A. Green, Tr.		220 00
Windser co. Vt. H. F. Leavitt, Tr.		
Springfield, Gent.	7 25	
Hartford, Of sums prev. ack. from Gent. and la. asso. \$50 constitute the Rev. ABRAHAM BROWN an Honorary Member of the Board.		

Total from the above Auxiliary Societies, \$4,575 63

II. VARIOUS COLLECTIONS AND DONATIONS.

Amherst, Ms. Mon. con. in S. chh. 5; av. of ashes, 1,25;	6 25	
Amsterdam, N. Y. Mon. con.	28 00	
Andover, Ms. M. f. asso.	11 00	
Anson, Me. Mon. con.	2 61	
Axon, N. Y. La. asso.	6 00	
Bainbridge, N. Y. Mon. con.	5 91	
Bangor, Me. A lady,	20	
Bedford, Ms. Gent. asso. 12,96; la. asso. 19,65;	32 61	
Boston, Ms. A few fem. of the Old South chh. for William Jenks, at Mayhew, 16;		
Miss C. Lunt, 1,50; c. box of H. M. II., 64 c. do. of G. E. H. 40 c.	18 54	
Bradford, N. H. Mon. con.	9 65	
Brooklyn, Ct. A gent. and lady,	10 00	
Brunswick, Me. Miss. asso. in Bowdoin College,	40 00	
Burlington, Vt. Mon. con. 25; so. of inquiry, 7;	32 00	
Caldwell, N. J. Mon. con.	5 00	
Canandaigua, N. Y. Gent. asso. viz. N. W. Howell, 50; Rev. E. Johns, 30; W. Hubbell, 30; T. Chapin, 20; Rev. A. D. Eddy, 15; H. Warner, 12; E. Carr, 10; H. W. Taylor, 10; W. Antiss, 10; N. Little, 10; H. Chapin, 10; I. Wilson, 5; I. McCredie, 5; H. Howe, 5; indiv. 8;	230 00	
Mon. con. 50; Miss Hart's school, 1;	51 00	
Caney Creek, Chick. na. Wm. McKnight,	2 00	
Catawagus, N. Y. Mon. con.	3 78	
Cherokee nation, Judge McCoy, rec'd at Willstown,	3 00	
Cherry Valley, N. Y. Mon. con. 21,08; a bal. 3,50;	25 48	
Chillisquague, Pa. Miss. so. of Columbia co.	7 00	
Cicero, N. Y. Presb. chh.	3 62	

Cincinnati and vic. O. By J. Mahard, Tr. viz.

Athens, Gent. 28; Ia. 15,75; Bloomingsburg, Asso. 3,75; Cincinnati, Mon. con. in 1st presb. chh. 19,61; Greenfield, Asso. 3,63; Indian Creek, Asso. 7,62; Lebanon, Asso. 24,25; Milford, Asso. 10,30; Montgomery, Asso. 25,19; Oxford, Asso. 15,15; Redoak, Asso. 30; Rocky Spring, Asso. 1,31; Springfield, Asso. 25,71; Washington, Asso. 16,50; Waterford, La. asso. 2,50; less expenses, 19 c.

Cornish, N. H. Rev. L. Thomson, Cumberland, Md. Coll. by Miss McMahon, Miss A. Smith, and Miss A. Black, Doylestown, Pa. Mon. con.

East Windham, N. Y. Mon. con. Fairfield, N. H. Rev. Mr. Osborn's cong. for Union,

Fosterville, N. Y. So. Frederick co. Md. Bear Branch sab. sch. mite so. 12; av. of work done by sab. sch. teachers, 30; c. box in Baust's tavern, 81 c. a friend, 19 c.

Gilmanton, N. H. Mon. con. in centre cong. chh.

Gorham, Me. Mon. con. for mon. con. school in Ceylon,

Georgetown, Eng. Mrs. Rebecca Voke, 1,5 stg. Governors, N. Y. L. B. Parsons, Greenville, N. Y. E. Reed,

Greenwich, Ct. Rev. Dr. Lewis, Giggstown, N. J. W. Elmendorf,

Hamp. Chris. Depos. Ms. Cummington, W. Packard, 60 c. Northampton, c. box at Blood's hotel, 96 c. West Hampton, Rev. J. Truair, 5; M. Wright, 2,05;

Hanover, Me. Mon. con. Kennebunkport, Me. Mon. con.

La Point, Mich. Ter. LYMAN M. WARREN, which constitutes him an Honorary Member of the Board, 100; ded. \$30, ack. in Miss Herald for Sept. 1836;

Litchfield, Vt. A friend, for hea. chil.

Lyons, N. Y. E. Dean, Madison, Me. Mon. con.

Maryland, Twenty ladies, 1st pay. for *Nervous Breckenridge*, in Choc. nation,

Mount Ararat, Pa. Mrs. M. Tyler, Nantucket, Ms. Mon. con. 12; a friend, for hea. chil. 5;

New Alstead, N. H. Mon. con. 16; cent so. 3;

New Brunswick, N. J. Mon. con. in Ref. Dutch chh.

Newburgh, N. Y. Young la. so. 1st pay. for *Mary Johnston*, at Brainerd,

New Hampshire, A friend,

New Shannock, N. J. Aux. so. 12,50; mon. con. 5,50;

New York city, American Tract Society, towards publishing tracts in Ceylon, 200;

D. Andrews, towards extra effort, 20; a lady, 5;

Norwood, Me. A lady,

Oglethorpe, Ga. T. Gillham,

Ovid, N. Y. Mon. con. in presb. cong.

Peterboro', N. Y. La. sewing so. for Green Bay mission,

Pompey, N. Y. 2d presb. chh.

Prattsburg, N. Y. Gent. benev. so. 15; E. Bridges, for Edward Warren, in Ceylon, 15; mon. con. 5;

Raleigh, N. C. Aux. so.

Readfield, Me. L. Sampson,

Red Hook, N. Y. Coll. in Ref. Dutch chh.

Rome, N. Y. J. W. Bloomfield,

Russell, N. Y. Cong. chh.

Salisbury, Ms. A friend, for wes. miss.

Saugerties, N. Y. Mrs. Mary Isham,

Scotchtown, N. Y. Asso. in Rev. M. Baldwin's chh.

St. Johnsbury, Vt. Mon. con. in 1st chh. and so.

Temple, N. H. Gent. asso.

Vernon Centre, N. Y. Mon. con.

Wappinger's Creek, N. Y. Mon. con.

Washington city, Of \$113,60, ackn. in the number for April, under the head of Dis-

trict of Columbia Aux. so. \$78,96 were fr. the mon. con. in Rev. Mr. Post's cong.

Westford, Ms. Mon. con.

Westford, Vt. The pay. ack. in the number for May, as for Harriet Lucretia Rice, was for *Almira Lucretia Rice*, in Ceylon.

Westminster, Md. C. box in Shriver's tavern,

Wilton, Me. Asso.

Wrentham, Ms. La. asso.

Unknown, A friend,

Whole amount of donations acknowledged in the preceding lists, \$6,808,70.

III. LEGACIES.

Hartwick, Vt. Mrs. Cynthia Flint, dec'd, (balance of \$15) for Brainerd mission, by

L. H. Delano,

Manchester, Vt. Joseph Burr, dec'd, (one fifth part of his legacy,) by Joel Pratt and John Aiken, Exr's,

Woodstock, Ct. Thankful Skinner, dec'd, (\$1,285 having been received previously,) by Fanny Skinner, Ex'r,

IV. PERMANENT FUND.

Bradford, Ms. Legacy of Eleazer Spofford, dec'd, to constitute the Rev. LUKE A. SPOFFORD, JEREMIAH SPOFFORD, of

Bradford, Ms. and Rev. ISAAC BRAMAN, of New Rowley, Ms., Honorary Members of the Board, by Rev. L. A. Spofford, Ex'r,

V. PERMANENT FUND FOR CORRESPONDING SECRETARY.

Sandwich Islands, L. Chamberlain, div. on bank stock,

VI. PERMANENT FUND FOR TREASURER.

Sandwich Islands, L. Chamberlain, div. on bank stock,

VII. DONATIONS IN CLOTHING, &c.

Ashby, Ms. A small cask, fr. juv. so. for wes. miss.

Athol, Ms. A box, fr. fem. char. read. so. for Carmel,

Batavia, N. Y. A box, rec'd at Mackinaw.

Biddeford, Me. A box, fr. Dorcas so. for Brainerd,

Bradford, N. H. Towels, &c. fr. ladies.

Cincinnati and vic. O. By J. Mahard, Tr.

Articles, fr. Bloomingsburg, asso. 39,56; Greenfield, a box; Lebanon, asso. 15,25; Oxford, asso. 9,13; Montgomery, asso. 4,62; Redoak, asso. 4 bbls. 106,39; Rocky Spring, asso. 47,56; Milford, asso. 50 c.

Seven mile asso. 6; Springfield, asso. 33,82; Washington, asso. 6,25; Whiteoak, asso. 11,50;

Emmaus, Choc. nation, Books, fr. Amer. sunday sch. union,

Geauga co. O. A box, fr. fem. benev. so. rec'd at Mackinaw,

Hamilton, N. Y. A box, fr. benev. asso. rec'd at do.

Janestown, A box, fr. Dorcas so. rec'd at Cattaraugus.

Kennebunkport, Me. A box, fr. indiv. for Palestine,

Medfield, Ms. A box, fr. fem. char. so. for wes. miss.

Mingo Creek, Pa. Asso. Clothing,

New Alstead, N. H. A box, fr. cent so.

New Stockbridge, N. Y. A box, fr. la. sewing so. for Green Bay miss.

Peterboro', N. Y. Clothing, fr. la. sewing so. for do.

A box, rec'd at Mackinaw.

Sandy Creek, N. Y. A box, fr. ladies,

Windor, Ct. A barrel, for Dwight.